

Encyclopaedia
K A

DICTIONARY

OF

LITERARY

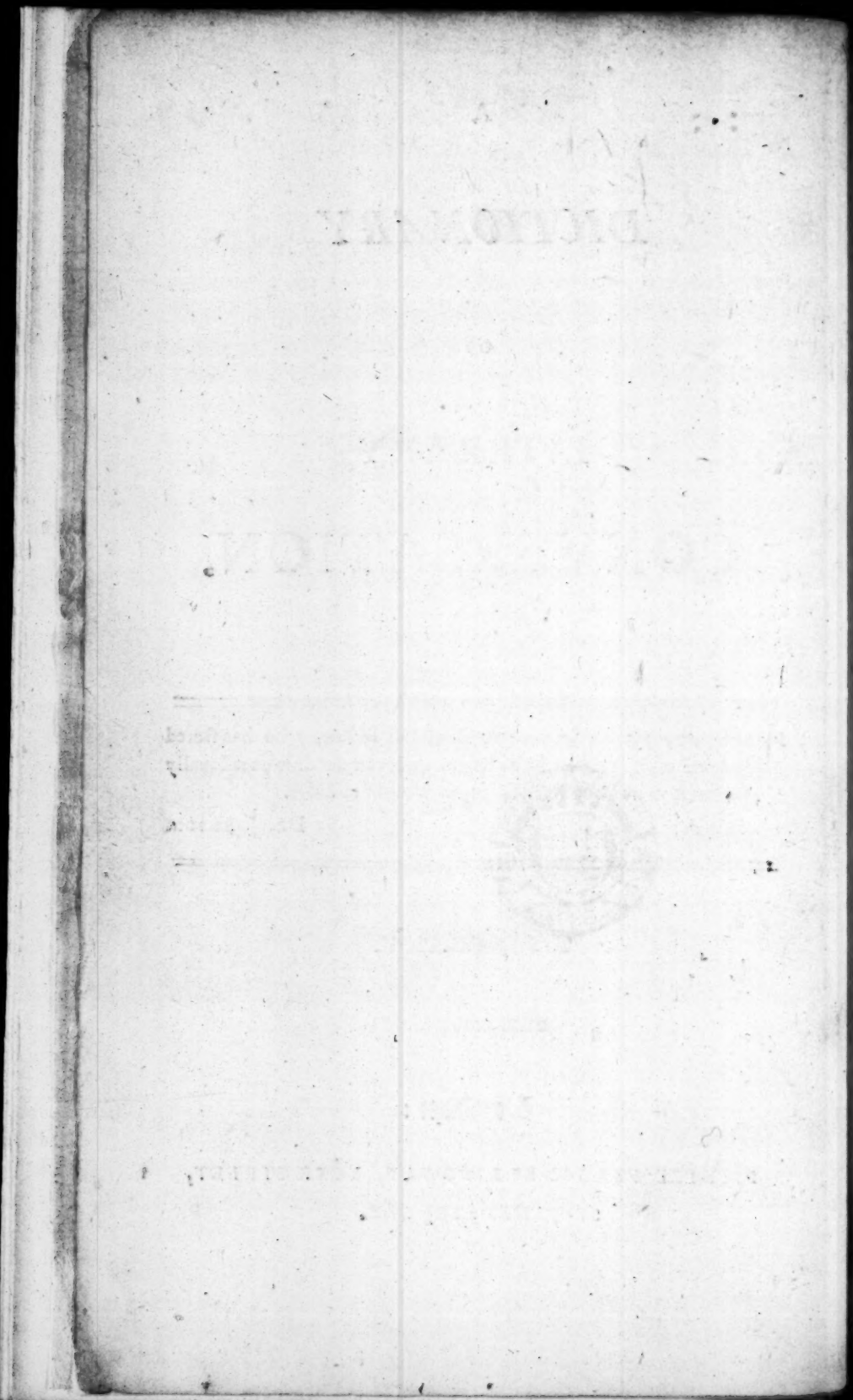
CONVERSATION.

He is by no means to be accounted useless or idle, who has stored his mind with acquired knowledge, and can detail it occasionally to others, who have less leisure, or weaker abilities.

DR. JOHNSON.

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P R E F A C E.

POLITICKS, having long been the favourite, and almost the only topick of conversation with Englishmen, and government having thought it expedient, to prohibit that free communication of sentiment and opinion, in which they have been accustomed to indulge in those hours set apart for relaxation and amusement; we have endeavoured, in this volume, to supply such subjects of enquiry, as may be freely discussed, without incurring the new and severe penalties against freedom of speech. For the materials which compose it, we have no claim to originality; they are selected from the works of others, and the only praise we hope for, is that of having chosen judiciously.

Should the publick approve of this compilation, it is our intention to proceed to another volume or more, into which will be selected the beauties of Poetry, and every interesting and amusing fugitive production.

P R E F A C E.

It may be necessary to remark, the superiority which this selection possesses to others of a similar nature. Independent of the peculiar elegance of the print and paper, its size is more convenient, and it contains as much matter, as an octavo volume at seven shillings and sixpence,

We shall conclude this short Preface, with reminding our readers of a remark of Dr. Johnson's: 'He that supplies life with innocent amusement, will be certainly carested as a pleasing companion.'

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A

DICTIONARY, &c.

ABSTRACTION.

THE character of Bruyere's Absent Man has, from its high colouring, been considered by many as fictitious; it was however well known to his cotemporaries to be the Count de Brancas. The following anecdotes of the same gentleman, though undoubtedly genuine, and equally extraordinary, were probably not known to Bruyere.

The Count was reading by the fire-side, but Heaven knows with what degree of attention, when the nurse brought him his infant-child. He threw down the book; he took the child in his arms—and was playing with her, when an important visitor was announced. Having forgot he had quitted his book, and that it was his child he held in his hands, he hastily flung the squalling innocent on the table.

The Count was walking in the street, and the Duke de la Rochefoucault crossed the way, to speak to him. 'God bless thee, poor man!' exclaimed the Count. Rochefoucault smiled, and was beginning to address him—'Is it not enough,' cried the Count, interrupting him, and somewhat in a passion; 'is it not enough, that I have said, at first, I have nothing

for you? Such lazy beggars as you hinder a gentleman from walking the streets.' Rochefoucault burst into a loud laugh; and awakening the Absent Man from his lethargy, he was not a little surpris'd himself, that he should take his friend for an importunate mendicant!

Moliere, who was frequently subject to this abstraction of thought, one day, in a hurry to get to the theatre, hired a coach to convey him there; but the carriage not proceeding with the rapidity he wish'd, he got out, placed himself behind, and endeavoured to push it forward. Notwithstanding the loud and general laughter this action excited, he was not conscious of his folly. On arriving at the theatre, he was covered with mud, and abused the coachman for having such a dirty carriage; nor did he know how he had accumulated so much filth, until the coachman, after laughing till he was tired, told him.

A D A M.

THE Rabbinical writers, in the plenitude of their ignorance, not content with asserting that Adam's *body* was made of the earth of Babylon, his *head* of the Land of Israel, his *other members* of the other parts of the world, and even informing us of the different colours of these various earths, as thus, *red* for his blood, *black* for his entrails, *white* for his bones and nerves, and *green* for every other part; but they expressly mark the twelve hours in which his various parts were formed. His stature, they say was from one end of the world to the other, and it was for his transgression, that the Creator, laying his hand in anger on him, lessened him, for before (says R. Eleazer) with his hand he reached the firmament. R. Jehuda thinks his sin was herefy; but R. Isaac thinks 'it was noufishing his foreskin.'

Such are the reveries of what are falsely termed the 'learned Jews.' The philosophers of the present day, I believe, consider Adam to have been generated like other men, and though he might have been the founder of a certain nation, he certainly was not the first man. Such, however, was the firm and general received opinion of *Adam's* divine origin, that Isaac de la Peyrere, a native of Bourdeaux, having published a book, entitled, *The Pre-Adamites*, in which he combated this opinion, it was burnt by the common hangman, as an heretical publication.

Lorendano, a noble Venetian of the last century, went so far as to write *The Life of Adam*. This work was translated by Richard Murray, in 1748. It is composed with great wit and delicacy. We extract from it his account how the Divine Being occupied himself after the first sin of Adam.

'In the mean time, God walked in the garden, amidst the freshness of the cool zephyrs, when, at the decline of day, they blow with increased force. This action of the Divine Majesty, shows the disquietude which the sin of man occasioned him, since, to moderate his just indignation, he seemed to want the aid of the evening breezes, which blow with a tempering coolness.'

On this licentious thought, Bayle observes, that a Pagan poet would hardly have been excusable to have written such a circumstance relative to Jupiter.

A M E R I C A.

'It is computed, by able writers,' says my Lord Kaimes, 'that the present inhabitants of America amount not to a twentieth part of those who existed when that continent was discovered by Columbus. This decay is ascribed to the intemperate use of *sprits*, and to the *small-pox*, both of them introduced

by the Europeans.' He seems to have forgotten that they are indebted to *us* also for 'the intemperate use' of the *sword*, and the dreadful *bigotry* and *cruelties* practised by the religious and avaricious Spaniards, which certainly are not less destructive than the contagion of the small-pox, or the poison of spirituous liquors.

Bartholomew Casa affirms, that the Spaniards, in America, destroyed, in about forty-five years, *ten millions* of human souls! and this with a view of converting these unfortunate men to Christianity. He tells us, that they hanged those unhappy men *thirteen in a row*, in honour of the *thirteen Apostles*! And they also gave their *infants* to be devoured by their *dogs*!

Corfini tells us, that they destroyed above fifteen millions of these unhappy men in less than fifty years; and gives this curious observation, that the blood of these devoted victims, added to that of the slaves destroyed in the mines, where they were compelled to labour, would weigh as much as all the gold and silver that had been dug out of them. It is also proper to observe, that the apology they formed to extenuate this dreadful inhumanity was, that God had not redeemed with his blood the souls of the *Indians*, and that therefore there was no difference to be made between them and the lowest species of beasts.

The energetic exertions however of this 'lowest species of beasts,' 'the glorious struggle,' as Mr. Winterbotham (in his preface to his excellent and very valuable History of America) remarks, 'which the United States sustained, and the enquiries to which that eventful period gave rise, did much to raise mankind from that abject state of slavery and degradation to which despotism, aided by superstition, had sunk them; from that period the rights of man began to be understood, and the principles of civil and religious liberty have been canvassed with a freedom

before unknown, and their influence has extended itself from the palace to the cottage.'

After some sensible remarks on the French Revolution, Mr. W. adds, 'in the mean time, the United States are profiting by the convulsed situation of Europe, and increasing in a degree hitherto unparalleled in the history of nations, in population and opulence.'

AMPHIBIOUS.

OF a man of this description, *Padre Feijoo*, gives the following curious account :

'In the month of June, in the year 1674, some young men walking upon the sea-side in Bilboa, one of them, named Francis de la Vega, of about fifteen years of age, suddenly leaped into the sea, and disappeared presently. His companions, after waiting some time, and he not returning, concluded he was drowned. They then made the event public, and sent an account of it to de la Vega's mother, who lived at Lierganès, a small town in the archbishopric of Burgos. At first, she did not give credit to his death; but her son not appearing at her house, nor in the city wherein he lived before his misfortune, her doubts vanished, and she gave him up for lost.

'About five years afterwards, some fishermen, in the environs of Cadiz, one day perceived the figure of a man sometimes swimming, and sometimes plunging under the water. On the next day, they saw the same, and mentioned it as a very singular circumstance to several people. They threw their nets, and baiting the swimmer with some pieces of bread, they at length caught him, and to their astonishment found him to be a very-well formed man. They put several questions to him in various languages, but he answered none. They then had recourse to another method; they took him to the convent of St. Fran-

cis, where he was exorcised, thinking he might be possessed by some evil spirit. The exorcism was as useless as the questions had been. At length, after some days; he pronounced the word *Lierganès*.

‘It so happened, that some person belonging to that town was present, when he uttered the name, as also the secretary of the inquisition. He wrote to his friends at *Lierganès*, with a view to obtain some particulars relative to this very extraordinary man. He received for answer, that a young man of *Lierganès* had, some time since, disappeared on the coast of *Bilboa*, but nothing had been heard of him since. It was then determined that this *marine man* should be sent to *Lierganès*; and a Franciscan friar, who was obliged to go there upon some other business, undertook to conduct him. It was not however done until the following year.

‘When they came within a quarter of a league of the town, the friar ordered the young man to go before, and show him the way to his house. He made no answer, but conducted the Franciscan to his mother’s house. She recollected him immediately, and embracing him, cried out, *This is my son, that I lost at Bilboa!* Two of his brothers, who were present, also knew him immediately, and embraced him with equal tenderness. He, however, did not evince the least sensibility, or seem in the smallest degree surprised. He spoke no more at *Lierganès* than he had done at *Cadiz*, nor could they draw from him any thing relative to his adventure. He had entirely forgotten his native language, except the words, *pan, vino, tabaco*, ‘bread, wine, tobacco;’ and these he uttered indiscriminately, without any application. They asked him, if he would have either of these articles; he could make no reply.

‘For some days together he would eat large quantities of bread, and for as many days following he would not take the least food of any kind. If they

directed him to do any thing, he would execute the commission very properly, but without speaking a word. He would carry a letter to where it was addressed, and bring an answer back in writing. They sent him one day with a letter to St. Ander; to get there, it was necessary to cross the river at Padrenna, which is more than a league wide in that spot; and Francis de la Vega not finding a boat in which he could cross it, threw himself in, swam over, and delivered the letter as directed.

‘ This young man was nearly six feet in height, well formed, fair skin, and red hair, which was as short as a new-born infant’s. He always went barefooted, and had scarcely any nails either on his hands or feet. He never dressed himself but when he was told to do it. The same with eating; what they offered him, he accepted, but never asked for any. In this way he remained at his mother’s for nine years; he then again disappeared, and no one could assign a reason for it.

‘ It is easy to suppose, that the cause which occasioned his first disappearance, influenced the second.

‘ It was reported, that an inhabitant of Lierganès, some time after, again saw Francis de la Vega in some port in Asturias; but this was never confirmed, or even well attested.

‘ When this very singular man was first taken out of the sea at Cadiz, it is said that his body was entirely covered with scales, but they fell off soon after his coming out of the water. They also add, that different parts of his body were as hard as shagreen.’

To this account, *Padre Feijoo* adds many philosophical reflections on the existence of this phenomenon, and on the means by which a man may be enabled to live at the bottom of the sea, &c. He observes, that if Francis de la Vega had preserved his reason, and the use of speech, he would have

given us more instruction and information than all the combined works of the greatest naturalists.

ANTIPATHIES.

WE have under this article collected from writers of credit some remarkable instances of natural antipathies.

A lady, a native of France, would faint on seeing boiled lobsters. Some other persons of the same country would experience the same inconvenience from the smell of roses, though particularly partial to the odour of jonquils or tuberoses.

We have read of a gentleman, who would fall into convulsions at the sight of a carp.

Erasmus, though a native of Rotterdam, had such an aversion to fish, that the smell of it gave him a fever.

Ambrose Paré mentions a gentleman, who never could see an eel without fainting.

Joseph Scaliger, and Peter Abono, never could drink milk.

Cardan was particularly disgusted at the sight of eggs.

Uladislaus, King of Poland, could not bear to see apples.

If an apple was shown to Chesne, secretary to Francis I, a prodigious quantity of blood would issue from his nose.

Henry III, of France, could never sit in a room with a cat.

The Duke of Schomberg, had the same kind of antipathy.

A gentleman, in the court of the Emperor Ferdinand, would bleed at the nose on hearing the mewing of a cat, however great the distance might be from him.

M. de Lancre, in his *Tableau de l'Inconstance de toutes Choses*, gives an account of a very sensible man, who was so terrified at seeing an hedge-hog, that for two years he imagined his bowels were gnawed by such an animal.

In the same book, we find an account of a very brave officer, who never dared to look at a mouse, it would so terrify him, unless he had his sword in his hand. M. de Lancre says he knew him perfectly well.

Mr. Vangheim, a great huntsman in Hanover, would faint, or, if he had sufficient time, would run away, at the sight of a roasted pig.

The philosopher Chrysippus had ever such an aversion to be revered, that if any one saluted him, he would fall down.

John Rol, a gentleman in Alcantara, would swoon on hearing the word *lana* (wool) pronounced, although his cloak was woollen.

The philosophical Boyle could not conquer a strong aversion to the sound of water running through a pipe! La Mothe le Vayer could not suffer the sound of musical instruments, though he experienced a lively pleasure whenever it thundered. The Turkish Spy, who tells us that he would rather encounter a lion in the deserts of Arabia, provided he had but a sword in his hand, than feel a spider crawling on him in the dark, judiciously observes, that there is no reason to be given for these secret antipathies, which are discovered in many men. He humourously attributes them to the doctrine of the transmigration of the soul, and supposes himself to have been once a *fly*, before he came into his body, and that having been frequently persecuted with *spiders* in that state, he still retained the dread of his old enemy, and which all the circumstances of his present metamorphosis were not able to efface. In a word, these antipathies are so far from being uncommon, that

I doubt not but every one can recollect persons who are susceptible of such affections.

Scaliger tells us of a person who so much dreaded the sound of the cymbal, that he could never hear it without an extraordinary propensity of making water. They made the experiment by a cymbal player, who was concealed under the table, and he had hardly begun to play on his instrument, when the gentleman discovered his infirmity. This person was amongst those whom Shakspeare, that great master of human nature, describes :

‘ Some men are mad if they behold a cat;
And others, when the bagpipe sings i'th' nose,
Cannot contain their urine : for affection,
Master of passion, sways it to the mood
Of what it likes or lothes.’

BALLOONS.

THE invention of these air machines is not of such modern date as is generally supposed.

In Robert Hooke's Philosophical Collections, 1682, p. 14, will be found, an account of the Sieur Besnier's mode of *flying in the air*; this, indeed, has been frequently attempted, but never brought to any degree of perfection. The danger is so great, that it will be sufficient to impede every human exertion. Besnier began first by springing from a stool, then from the top of a table, next from a pretty high window, then from a window in the second story, and at last from a garret, from whence he flew over the houses of his neighbours.

The succeeding article has a stronger claim to our admiration : It is taken from an Italian book called *Prodromo*, by P. Francesco Lana, of which some account is given in the Philosophical Transactions. He calls it, ‘ A Demonstration, how it is practically pos-

fible to make a Ship, which shall be sustained by the Air, and may be moved either by Sails or Oars.'

The author says, 'I, whose genius hath always prompted me to endeavour to find out difficult inventions, do hope, at length, I have light upon a way of making such an engine as shall not only, by it's being lighter than the air, raise itself in the air, but, together with itself, buoy up, and carry into the air, men, or any other weight.' He confirms his scheme by experiments and demonstrations drawn from the eleventh book of Euclid. Our ingenious father, after having concluded his explanations, and felicitated himself on his success, is terribly alarmed at the dreadful consequences which may ensue from this discovery. No city can be secure against the attacks of aerial warriors, and nations of barbarians may disturb, uninjured themselves, the civilized world. He says that *this ship* may discharge soldiers into a city by night unobserved; destroy by artificial fires the sails and men of other ships, while the aerial enemy shall be out of the reach of gun-shot. Mr. Hooke is however of opinion, that our author need not feel such pious alarms, and attempts to overturn his scheme by, some philosophical arguments, for which we refer the curious to the original.

What would Hooke have said, had he lived to see the ingenious Lana's '*pious alarms*' in some degree realized, by our republican neighbours?

But who can attempt to say to what perfection human abilities may arrive, when men, asserting their natural dignity, burst the debasing chains of despotism, claim their equal rights, and govern themselves upon the sacred principles of liberty?

' Oh ! liberty, heav'n's choice prerogative !
True bond of law, thou social soul of property,
Thou breath of reason, life of life itself.'

BEARDS.

AMONG all nations, beards have at various times been subjected to the caprice of fashion.

The Greeks wore their beards until the reign of Alexander, as likewise the Romans until the 454th year of Rome.

It was Scipio Africanus who introduced the custom of shaving every day. A number of succeeding emperors followed his example; but Adrian resumed the fashion of wearing the beard, and his successors did the same, until Constantine. It appeared again in the time of Heraclius; and all the Greek emperors preserved their beards.

The Goths and the Franks wore but one mustachio.

Clodion ordered all his subjects to suffer their beards to grow.

All the ancient philosophers wore long beards.

The Eastern ecclesiastics never shaved; and, on the contrary, the clergy in the West always did.

There are some countries where the beard is considered as a mark of grief, while, in others, being shaved indicates the same.

So strong are the prejudices of custom, that when it was the fashion for men to wear their beards, a smooth chin not only excited the strongest sensations of disgust and aversion in the bosoms of the fair, but gave rise to one of the most horrid and sanguinary wars that ever stained the historic page.

To obey the injunctions of his bishops, Louis the Seventh of France cropped his hair, and shaved his beard. Eleanor of Aquitaine, his consort, found him, with this uncommon appearance, very ridiculous, and very contemptible. She revenged herself, by becoming something more than a coquette. The King obtained a divorce. She then married the Count of Anjou, Henry II, who shortly after as-

cended the English throne. She gave him, for her marriage dower, the rich provinces of Poitou and Guienne; and this was the origin of those wars which for three hundred years ravaged France, and which cost the French nation three millions of men. All which, probably, had never taken place, if Louis the Seventh had not been so rash as to crop his hair and shave his beard, by which he became so disgusting in the eyes of the fair Eleanor.

BEAUTY.

ARISTOTLE was once asked, why every person was so fond of beauty? To which the philosopher replied, it was a blind man's question.

It is generally considered, that beauty consists in the union of colour with a just proportion of parts. Some are of opinion, that a beautiful person must be fair, while others conceive brunettes to be the most handsome. The difference of opinions with respect to beauty in various countries is principally as to colour and form; and this difference generally arises from national customs.

Among the Chinese, a handsome man must be large and fat, have a high forehead, small inexpressive eyes, a short nose, large ears, a middling sized mouth, and a long beard, the hairs of which must be black. The most essential point of the women's beauty consists in the smallness of their feet. As soon as a girl is born, she is given up to the care of a nurse, by whom every precaution is taken, by binding the feet tight, and other tortures, to prevent their growth.

In the province of Cumana, a beautiful woman must have thin cheeks, a long visage, and extremely large thighs; to produce which, the head of the newborn child is pressed between two pads, and very tight bandages are put above the knees.

The natives of Ladrone Islands think no one handsome, who has not black teeth and white hair.

Among the Arabs of the Desert, the women blacken the edge of their eye-lids with a black powder, and draw a line round the eye with it, to make it appear large. In general, the principal beauty of the Eastern women is to have large black eyes.

In Greenland, and in some other countries, the women paint their faces blue, and some yellow. And in Muscovy, however fine a woman's complexion may be, she would think herself very ugly, if it was not loaded with paint.

In ancient Persia, the person who had an aquiline nose was deemed worthy of being made their king. In some countries, the mother breaks the child's nose as soon as it is born, and in others the head is pressed between two pieces of wood, that it may be square.

The ladies in Japan gild their teeth; and those of the Indies paint them red. The blackest teeth are esteemed the most beautiful in Guzurat, and in some parts of America.

The modern Persians have a strong aversion to red hair: the Turks, on the contrary, are warm admirers of these disgusting locks. The Indian beauty is thickly smeared with bear's fat; and the female Hottentot receives from the hand of her lover, not silks, or wreaths of flowers, but warm guts and reeking tripe, to dress herself with enviable ornaments.

In China, small eyes are liked; and the girls are continually plucking their eye-brows, that they may be small and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day, but looks shining by night. They tinge their nails with rose-colour.

An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thick-

ness of which is proportioned by the rank of their husbands. The custom of boring it, as our ladies do their ears, is very common in several nations. Through the perforation are hung various materials; such as green crystal, gold, stones, a single and sometimes a great number of gold rings. This is rather troublesome to them in blowing their noses; and the fact is, some have informed us, that the Indian ladies never perform this very useful operation.

The female head-dress is carried, in some countries, to singular extravagance. The Chinese fair carries on her head the figure of a certain bird. This bird is composed of copper or of gold, according to the quality of the person: the wings, spread out, fall over the front of the head-dress, and conceal the temples. The tail, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play, and tremble at the slightest motion.

The extravagance of the Myantfes is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad: with this they cover their hair, and seal it with wax. They cannot lie down, nor lean, without keeping the neck very straight; and, the country being very woody, it is not uncommon to find them with their head-dress entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax; but this combing is only performed once or twice a year.

To this curious account, extracted from Duhalde, we must join that of the inhabitants of the Land of Natal. They wear caps, or bonnets, from six to ten inches high, composed of the fat of oxen. They then gradually anoint the head with a purer grease; which, mixing with the hair, fastens these *bonnets* for their lives!

BLUNDERS.

OF the blunders of literary men and painters, we have collected the following anecdotes: We shall first notice those committed by original writers and translators.

Quintus Curtius, though a polished historian, has many gross geographical blunders. He takes Arabia Felix for the deserts of Arabia, and conveys the rivers Tygris and Euphrates through Media, where they never ran. Bonaventure d'Argonne, gives many other instances of the incorrectness of this historian.

Pope, in a note on Measure for Measure, informs us, the story was taken from Cinthio's Novels, *Dec. 8, Nov. 5*. That is, *Decade 8, Novel 5*. The critical Warburton, in his edition of Shakspeare (as the author of Canons of Criticism observes) puts the words in full length, thus, *December 8, November 5*.

Every translator of Marmontel's 'Contes Moraux,' has called them 'Moral Tales,' which surely was never the author's meaning. 'Moraux' is *there* derived from 'mœurs,' and signifies 'fashionable,' rather than 'moral.'

A late writer has rendered 'Les Veillées du Chateau,' 'Tales of the Castle.' Should he not rather have said, 'Rural Evenings' Amusements?'

Scarron's 'Roman Comique' has been as ill rendered into English, as far, at least, as the title. Instead of 'Comic,' it should have been translated 'Dramatic Romance,' which is the idea that the author meant to convey.

Creech, in his version of Theocritus, brings the names of 'Tom, Will, Dick,' and of one 'Wolf,' into the same Idyll, with Thynicus, Cunisca, &c. &c.

We read of a French student, who translating from the New Testament, '*Erat homo qui habebat manum aridam*,' rendered it '*Il y eut un homme qui*

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avait une mechante haridelle.' 'That mechante haridelle,' said his tutor, 'must serve to carry you out of the regions of Latin science,' and gave up his charge*.

Ferdinand Fabiani wrote a volume in praise of Ciampini, and quoting a French Narrative of Travels in Italy, took for the name of the authour, these words, which were at the end of the title page, '*Enrichi de deux Listes*;' that is, 'Enriched with two Lists,' on this he observes, 'Mr. Enriched with two Lists, has done Ciampini the justice he merited.'

A French writer, who translated Cibber's play of 'Love's Last Shift,' entitled it thus, '*La Derniere Chemise de l'Amour*.'

The Abbé de la Fontaine, in translating an English composition of Voltaire's, took the word *cake* for *cacus* the giant.

OF PAINTERS.

In a collection of pictures formerly in possession of the late perjured despot Louis XVI, there was one celebrated for the excellence of its painting, in which Jesus is represented at table, in the house of Emmaus with two of his disciples; one with a slouched hat, with broad brims hanging over his back, and a huge chaplet round his waist. The other has a scarf, or shoulder belt on his coat. They are served by a man who wears a kind of handkerchief, which only covers half his head; his arms naked to the elbows like a cook; his coat open, standing by a page, who has a little hat with a feather in it, and is dressed in the Venetian fashion. The adaptation of this picture, to time and place, every one must acknowledge to be improper, though it is the production of an exquisite artist.

* 'Manum aridam' means 'a withered hand,' but may be translated 'a worn out hackney,' to which construction the young gentleman chose to adhere.

This, we imagine, relates to Titian's admirable picture, in which for the two disciples he introduced the portraits of Francis I, and Charles V. These monarchs were much displeased with this compliment, from supposing, perhaps, they occupied a more dignified situation, than that of being a disciple of the Lord. So insatiable of praise, were these

——‘paltry idols——
——garnished into royalty.’

Paul Mazzochi, surnamed Uccello, though a tolerable *painter*, was certainly a very intolerable *natural philosopher*, for in a piece representing the four elements, wherein fishes marked the sea, moles the earth, and a salamander the fire, he wished to have designated the air by a *cameleon*, but not knowing how to delineate that scarce animal, he contented himself from a similitude of sounds, to introduce a *camel*, who extending his long neck, snuffs up the breezes around him.

In a picture, painted by F. Chello della Puera, the Blessed Virgin is represented sitting on a velvet sofa, playing with a cat, and a perroquet, and ready to help herself to coffee from an engraved coffee-pot.

Another, has drawn Joseph, the husband of the Blessed Virgin, employing his art, as a carpenter, in constructing a *confessional*.

A late Neapolitan artist, has represented the holy family, during their Egyptian migration, passing the Nile in a barge as richly ornamented as Cleopatra's.

Tintoret arms the Hebrews, while picking manna in the desert, with modern fire-arms; and to complete the climax, a painter has allowed the good thief a *confessor* with a *crucifix* in his hand.

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CALUMNY

Is a vice generally detested, and which every one reprehends; but whether such universal abhorrence arises from actual disgust, or from a dread of becoming its object one day or other, we shall not now discuss; it is most probably the latter.

Pascal informs us, that the church delayed giving the communion to murderers and calumniators, until the hour of death; the council of Lateran pronounced persons convicted of calumny (although they may have weaned themselves of the vice) as unworthy of admission into clerical orders; and the authours of defamatory libels, who cannot prove what they have advanced, are condemned by Pope Adrian to be whipped; *flagellentur*.

The illustrious authour of the Spirit of Laws, observes, that among the Romans the law that supported the citizens mutually accusing each other was good, according to the political spirit of that republick, where it was every citizen's duty to be watchful of every thing relative to the commonweal. During the reign of the emperors it produced a multitude of calumniators; it was Sylla, according to Montesquieu, who, in the course of his dictatorship, taught them by his own example, that so execrable a race of men was not to be punished, but rather sometimes to be recompensed. Happier, however, must be the government in which they are punished.

The Athenians revered calumny, and Apelles painted a picture for that purpose, the design of which would be alone sufficient to justify the admiration of his age and country for such a monster. In this excellent piece, Credulity was represented with long ears, stretching out her hands to Calumny, coming up to meet her. Credulity was accompanied by Ignorance and Suspicion. Ignorance was represented under the figure of a blind woman; and Sus-

picion was exhibited under the figure of a man agitated by secret disquietude, and tacitly applauding himself for some discovery made.

Calumny, with a ferocious look, occupied the middle of the picture, shaking a torch with her left hand, and with her right dragging Innocence by the hair of her head, who, in the form of a child, seems mournfully to supplicate the interference of heaven in her favour. She was preceded by Envy, who with wan and meagre look, and piercing eyes, was followed by Stratagem and Flattery at a remote distance, where objects were as yet discernible. Truth was seen slowly advancing in the footsteps of Calumny, leading Repentance with her in a mourning habit.

What an exertion of genius and ability was this picture!

The Athenians would have done well, had they destroyed the statue erected by them to Calumny, and fixed this production of Apelles in its place.

C A R D S.

FATHER Menestrier in his ingenious work, called, 'The Curious and Instructive Library,' informs us, playing cards, were invented in 1392, to divert the melancholy of Charles VI, of France. Would it not have been better he had died without this relief?

The four suits are supposed to represent the four orders of the state. *Hearts*, cours, which should be *chœurs*, choirmen, the church; the Spaniards represent copes, or chalices instead of hearts. *Spades*, in French, piques, pikes; in Spanish, swords, *spada*; the military order or nobility. *Diamonds*, carreaux; on Spanish cards, *dineros*, coins; the monied or mercantile part. *Clubs*, trefoil, in French, in Spanish, *bastia*; a club or country weapon, the husbandman or peasantry.

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It has been remarked with surprize, that, notwithstanding the refined taste of the present age, card-players remain satisfied with the insipid figures of the 'spotted divinities,' though at very little more expence, they might be impressed with pleasing objects. It should be recollected cards are used more for interest than amusement, and therefore whether they are horridly or elegantly painted, is not considered of any consequence.

CHARACTER.

THIS word, in a moral sense, signifies an habitual disposition of the soul, that inclines to do one thing in preference to another of a contrary nature. Thus a man who *seldom* or *never* pardons an injury, is of a revengeful character. Let it be remarked, we say, *seldom* or *never*, because a character results not from a disposition being rigorously constant at all times, but from its being generally habitual, and that by which the soul is most frequently swayed.

Mr. *Du Clos*, in his reflections upon manners, very judiciously remarks, that the greatest part of the errors and follies in the conduct of mankind happen because they have not their minds in an equilibrium, as it were, with their characters. Thus *Cicero* was a great genius, but a weak soul, which is the reason of his being elevated to the highest pinnacle of fame as an orator, although he never could rise above mediocrity as a man. Similar observations might be made on many other celebrated personages.

There is no member of society more dangerous than a man without a character; that is, a person whose soul has not any one disposition more habitual to it than another. We readily confide in a virtuous man, but are distrustful of a villain. The man without character is alternately the one and the other, nor

are we able to determine which : therefore we can look upon him neither as a friend or an enemy. He is a sort of amphibious being, if we may be allowed the expression, that is, not specifically adapted to live in any one element. This calls to our remembrance that admirable law of *Solon*, that declared all those persons infamous, who were of no party in times of sedition ; because he knew full well, that there are no objects more to be feared in society than men undetermined from want of character.

CHINESE.

THOUGH the late expensive embassy to China, like various other wild projects of an imbecile minister, completely failed in its object (if any definite one it had) it has given rise to a strong spirit of enquiry with respect to the Chinese Empire. To gratify and aid the enquirer in his pursuit, we had collected a variety of particulars, relative to the government, literature, manners, customs, &c. of China, but as they are more amply detailed in Mr. Winterbotham's late History of that Empire, we refer the curious to that volume, and only here notice some circumstances which have escaped his attention.

On the day preceding the coronation of their Emperour, it is customary for all the sculptors in Peking, to present him with a piece of marble, that he may chuse which he will have for his monument when dead, as on the day of his coronation they begin to make it.

The sculptor who presents the marble which the Emperor chuses, has the honour (as they consider it) of making the monument, and the city pays him before it is begun.

This ceremony of presenting the marble is performed with great pomp, and is considered as an

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important lesson both to the Emperour and his subjects.

The Chinese are singularly affected in their personal civilities. They even calculate the number of their reverences. These are their most remarkable postures. The men move their hands in an affectionate manner, while they are joined together on the breast, and bow their head a little. If they respect a person, they raise their hands joined, and then lower them to the earth, in bending the body. If two persons meet after a long separation, they both fall on their knees, and bend the face to the earth, and this ceremony they repeat two or three times. Surely we may differ here with the sentiment of Montaigne, and confess this ceremony to be ridiculous. It arises from their national affectation. They substitute artificial ceremonies for natural actions.

Their expressions mean as little as their ceremonies. If a Chinese is asked how he finds himself in health? he answers, *Very well; thanks to your abundant felicity.* If they would tell a man that he looks well, they say, *Prosperity is painted on your face; or, Your air announces your happiness.*

If you render them any service, they say, *My thanks should be immortal.* If you praise them, they answer, *How shall I dare to persuade myself of what you say of me?* If you dine with them, they tell you at parting, *We have not treated you with sufficient distinction.* The various titles they invent for each other, it would be impossible to translate.

It is to be observed, that all these answers are prescribed by the Chinese ritual, or Academy of Compliments. There, are determined the number of bows; the expressions to be employed; the genuflexions; and the inclinations which are to be made to the right or left hand: the salutations of the master before the chair where the stranger is to be seated, for he salutes it most profoundly, and wipes the dust

away with the skirts of his robe : all these and other things are noticed, even to the silent gestures, by which you are entreated to enter the house. The lower class of people are equally nice in these punctilios ; and ambassadors pass forty days in practising them before they are enabled to appear at court. A tribunal of ceremonies has been erected, and every day very odd decrees are issued, to which the Chinese most religiously submit.

The Physicians of China, by feeling the arms of a sick man in three places, to observe the slowness, the increase, or quickness, of the pulse, can judge of the cause, the nature, the danger, and the duration, of his disorder. Without their patient's speaking, they reveal infallibly what part is affected. They are at once Doctors and Apothecaries, composing the remedies they prescribe. They are paid when they have completed a cure ; but they receive nothing when their remedies do not take effect. Our Physicians, it must be confessed are by no means so skilful as the Chinese : but, in one thing, they have the advantage over them ; which is, in taking their fees before they have performed the cure. And it is thus that Physicians, with little or no learning, ride in their chariots in London, while in Pekin they are very learned and walk on foot.

At the beginning of the year, the Governor of every city in China, after having obtained proper information, gives a grand entertainment to all those who, during the past year, performed some virtuous action. This feast is given in a tent, on the top of which are written these words : ‘ *Men, of all ranks and conditions, it is virtue which places you here, and renders you all equal.* ’ The people observe and closely examine all the guests, and if they perceive one, who does not merit such a situation, they force him by a continued hooting and hissing to get up from the table, and quit the tent.

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Of the superior excellence of the Chinese laws, we cannot adduce a stronger and more noble example, than that no beggars are seen loitering in that country. Every individual is employed, even the blind and the lame. Those incapable of labour, are supported at the expence of the nation. Let us hope the time is not far distant when, by a reform in our laws, what is done in China may be effected in Great Britain. Then may the squalid misery that now oppresses the English cottager, and daily labourer, whose earnings are penury, be changed to frugal comfort, and Plato's fable be realized. Poverty may be embraced by the god of riches; and if she did not produce the voluptuous offspring of Love, she would become the fertile mother of Agriculture, the ingenious mother of the fine arts, and every species of manufactory.

CRITICISM.

THE origin of this art, is thus ingeniously traced by an eminent French writer:

The Art of Criticism is by no means a modern invention; but it must be confessed, that in the last age alone it reached it's present degree of perfection.

According to Dion Chrysostom, *Aristotle* is the inventor of Criticism; it is, at least, certain that it appeared about his time.

Aristarchus, who flourished at Samos, about one hundred and fifty years before the Christian Era, wrote nine books of Corrections of the *Iliad* and *Odysey*, and spread a general alarm amongst the race of authours; insomuch that, to the present day, a *Critic* and an *Aristarchus* are synonymous words.

As the Sciences were, for a long time, neglected, Criticism shared the same fate. There were, how-

ever, even in the most barbarous ages, a few learned men who cultivated it. At the restoration of Letters, Criticism, by the efforts of many celebrated scholars, sprung up with new vigour. But two important events contributed equally to the revival of Letters and of Criticism: the taking of Constantinople, by the Turks, which occasioned several of the learned to retire into Italy and France; and the invention of Printing, which was discovered about that time.

As soon as this admirable Art was made public, they applied themselves to publishing excellent editions of all the good authours, according to the most correct manuscripts. They were indefatigable in their researches for the most ancient copies, and they collated them with the modern ones, by the strictest rules of Criticism.

Some formed *Dictionaries* and *Grammars* of different languages; and some *Commentaries*, for illustrating the text. Others composed *Treatises* on Fabulous History, on the Religion, Government, and the Military Operations of the Ancients. They dwelt on the minutest particulars which concerned their Manners, their Apparel, their Repasts, their Amusements, &c. In a word, they neglected nothing which, after so wide an interval, might throw new lights on what remained of the Grecian and the Roman Compositions.

The learned of the sixteenth century, made new efforts, not only to clear the uncultivated lands of the Republic of Letters, which had remained unexplored by their predecessors, but also to improve those they had inherited. They prided themselves in the freest discussions; they rummaged every library, to bring to light unnoticed manuscripts; they compared them together: they arranged those historical facts which were necessary to restore the texts, and to fix the dates; and they were careful, above all things, not to

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Yet, after the immense labours of Justus Lipsius, the Scaligers, Turnebus, Budæus, Erasmus, and many other learned men, Criticism still remained imperfect; and it is only in the last age that it attained to the height it now possesses.

This perfection of Criticism is owing to the establishment of ACADEMIES, particularly those of the French and the Belles Lettres. In their labours may be found those numerous and judicious remarks, which had escaped the penetration of the first scholars in Europe.

We cannot quit this article, without observing, that it is much to the dishonour of the national character, no Academy, dedicated to the BELLES LETTRES, has ever been established. To raise such an ACADEMY, is a glory reserved for that happy period, when Englishmen shall govern themselves.

Louis XIV will have all his foibles forgiven by posterity, when they contemplate the munificent patronage he bestowed on Men of Letters. The splendors of Royalty, and the trophies of Ambition, may elevate the voice of Adulation; but they expire with the Hero and the Monarch. The beneficial influence of Literature is felt through successive ages; and they, indeed, are the Benefactors of mankind, who bestow on posterity their most refined pleasures, and their most useful speculations.

Voltaire, indeed, confesses, that the great characters of the Literary Republic were formed without the aid of Academies. For what then, he asks, are they necessary?—To preserve and nourish, he says, the fire which great geniuses have kindled.

DEATH-WATCHES.

THE dismal tinkling sounds of these insects, so terrific to the superstitious and ignorant, arises, says Mr. Derham, from their striking their foreheads against the place they lodge in, which is either in, or near paper, and is nothing more than an amorous notice to each other, or when they eat, and not a portent of death; yet our poet *Gay* surely so considered it, when he said,

‘ The solemn *death-watch* click’d the hour she died.’

DESCARTES.

WHEN this philosopher resided in Holland, he, with much labour and industry, constructed a female Automaton, to prove demonstratively that beasts have no souls, and are but machines nicely composed, which move when another body strikes them, and communicates to them a portion of their motions. Having put this singular machine into a case on board a vessel, the Dutch captain, who sometimes heard it move, had the curiosity to open the box. Astonished to see a little human form extremely animated, yet, when touched, appearing to be nothing but wood; little versed in science, but greatly addicted to superstition, he took the ingenious production of the philosopher for a little devil, and terminated Descartes’s experiment, by throwing his wooden daughter into the sea.

From an anonymous French writer we extract the following anecdote: of its authenticity we are doubtful; however, if it is true, it proves this illustrious philosopher’s singular opinions on animal vitality were not confined to beasts.

Sir Kenelm Digby, having read the works of Des-

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cartes, resolved to go Holland for the purpose of seeing him. He found Descartes in his solitude at Egmond, where he conversed with him, without making himself known. Descartes, who had read some of his works, said, 'I have not the least doubt, but you are Digby, the celebrated English philosopher;' to which Sir Kenelm replied, 'Was you not, Sir, the illustrious Descartes, I should not have come from England for the sole purpose of seeing you.'

These compliments over, they conversed on various subjects, and Digby told Descartes, that he would do much better to study for the discovery of some means to prolong life, than attach himself to the simple speculations of philosophy. Descartes assured him, that he had long reflected on the subject; and to render man immortal, was more than he dared promise, but he was certain that he had the power of rendering life as long as those of the patriarchs.

It was well known in Holland, that Descartes flattered himself he had made this discovery; and the abbé Picot, his disciple, confident of his being in possession of such powers, would not believe the news of his death; and when he could no longer doubt it, he exclaimed, *C'en est fait, la fin du genre humain va venir.*

The patriotick Thomas Holcroft, it is said, indulges in a similar reverie.

DISPUTATION.

If people were always careful, says Fontenelle, to ascertain the truth of an event before they disputed on its cause, they would escape the ridicule that naturally attaches to the discovery of a cause for what never existed. In support of this observation, he gives the following anecdote:

'In the year 1593, it was reported, that a child

seven years old, in Silesia, had lost all its teeth, and that a gold tooth had grown in the place of a natural double one. In 1595, Horstius, professor of medicine in the university of Helmstadt, wrote the history of this tooth. He said, it was partly a natural event, and partly miraculous, and that the Almighty had sent it to this child, to console the Christians for their persecution by the Turks.

‘ In the same year, that this golden tooth might not want historians, Rullandus wrote an account of it.

‘ Two years afterwards, Ingosteterus, another learned man, wrote against the opinion which Rullandus had given on this tooth of gold ; and Rullandus immediately replied in a most elegant and erudite dissertation.

‘ Libavius, a very learned man, compiled all that had been said relative to this tooth, and subjoined his remarks upon it. There was nothing wanted to recommend these learned works, but that the tooth should really have been gold.

‘ On its being examined by a goldsmith, he found it was nothing but a gold leaf applied to the tooth with great art ; but they first wrote their books, and then consulted the goldsmith.’

In the eleventh century, the disputative enquiries of the learned were employed on the following subjects :

Of the substantial Form of Sounds.—Of the Essence of Universals.

The following question was a favourite topic ; and, after having been discussed by thousands of the acutest logicians, through the course of a whole century,

‘ With all the rash dexterity of wit,’

remained unresolved—‘ When a hog is carried to market, with a rope tied about it’s neck, which is held at the other end by a man ; whether is the hog carried to market by the *rope*, or by the *man* ?’

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Menage says, that scholastic questions were called *Questiones Quodlibeticæ*, and they were generally so ridiculous, that we have retained the word *Quodlibet*, in our vernacular language, to express something ridiculously subtle.

EATING.

FURETIERE, in the *Fureteriana*, says, he saw a man eat a loin of veal, a capon, and two woodcocks, with a large quantity of bread.

This incident, however, is not without example, if we are to believe some historians.

Aglaïs, a dancer, who lived two hundred years before the birth of Christ, would eat for her supper ten pounds of meat, with twelve loaves, and drink a large quantity of wine.

Clio, another Grecian woman, challenged the men to eat and drink, and was never conquered.

Theodoret gives an account of a Syrian woman, who ate thirty pullets every day, but was never satisfied. This however was an infirmity, of which *Macedonius* cured her, by making her drink the *holy water* !!

Phagon, in presence of the Emperor *Aurelian*, ate a whole wild boar, a sheep, a young pig, with a hundred loaves, and drank in proportion.

The Emperor *Claudius Albinus* ate one day, for breakfast, five hundred figs, one hundred peaches, ten melons, one hundred fig-peckers, forty oysters, and a large quantity of grapes.

The Emperor *Maximian* became so large, in consequence of eating, that his wife's bracelets served him as rings to his fingers.

However remarkable these eaters may appear, they are nothing to equal the Emperor *Vitellius*. All the roads in Italy, and the two seas, were covered with people (says our authour) to procure the most exqui-

site meats, and the scarcest fish for his table. He made four principal meals every day, and sometimes five. He was so little master of his hunger, that during the sacrifices he was often seen to snatch the animals' entrails from the fire half-baked, and devour them in presence of the assembly. He invited himself to his friends' houses, and made them treat him so sumptuously, that he nearly ruined them. His brother *Lucius Vitellius* once treated him with two thousand fishes, and seven thousand birds, all exquisite and scarce. He had always in his house, a quantity of pheasants' livers, tongues of fishes, peacocks' brains, the entrails of lampreys, and every kind of fishes and birds at a high price. *Josephus* says, that had this prince lived long, all the revenues of the empire would not have been sufficient to maintain his table.

We shall conclude with the following advice to hearty eaters, as given in Bulwer's *Anthropometamorphosis*: 'STRIDOR DENTIUM—ALTER SILENTIUM—RUMOR GENTIUM.' Which, for the benefit of country gentlemen, has been humourously Englished thus. '*Work for the jaws—A silent pause—Frequent ha-bas.*' An attention to this, he observes, 'adjourns discourse until the belly be full, at which time men are at better leisure, and may securely venture upon table-talk, the observation of which natural rule might have saved Anacreon's life, who endangering himself this way, died by the seed of a grape.'

ERRATA.

INDEPENDENT of the errors, or *errata*, which may occur in printing a work, there are others designedly committed, that the *errata* may contain those words, or expressions, which could not safely be introduced into the body of the work.

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has any power, and particularly at Rome, it is not allowed to employ the word *fatum*, or *fata*, in any book.

An authour, desirous of using the latter word, ingeniously devised this scheme: he had printed in his book *facta*; and, in the *errata*, he put, for *facta*, read *fata*.

Scarron has done nearly the same thing, but on another occasion. He had composed some verses, at the head of which he placed this dedication—*A Guillemette, Chienne de ma Sœur*; but, having a quarrel with his sister, he maliciously put into the *errata*, instead of *Chienne de ma Sœur*, read *ma Chienne de Sœur*.

Lully, at the close of a bad prologue, said, the word *fin du prologue* was an *erratum*, it should have been *fi du prologue*.

In a book, there was printed *le docteur Morel*. A wag put into the *errata*, for *le docteur Morel*, read *le docteur Morel*.

When a fanatic published a mystical work, full of unintelligible raptures, and which he entitled, *Les Delices de l'Esprit*, a wit said, he should print in his *errata*, for *Delices*, read *Delires*.

In the year 1561, there was printed a work, entitled, *The Anatomy of the Mass*. It is a thin octavo, of 172 pages, and it is accompanied by an *errata* of 15 pages! The editor, a pious monk, informs us, that a very serious reason induced him to undertake this task: for it is, says he, to forestal the *artifices of Satan*. He supposes that the Devil, to ruin the fruit of this work, employed two very malicious frauds: the first, before it was printed, by drenching the manuscript in a kennel, and thus having reduced it to a most pitiable state, rendered it in several parts illegible: the second, in obliging the printers to commit such numerous blunders; never yet equalled in so small a work. To combat this double machination of Satan, he was obliged carefully to re-peruse the work, and to form this singular list of the blun-

ders of the printers, who were under the influence of the devil. All this he relates in an advertisement prefixed to the *errata*.

FANATICISM.

THE gross and vulgar absurdities of modern Fanaticism are well known; its eloquence is, however, comparatively elegant to the barbarous rhapsodies of some fanatical declaimers of the last century, both in England and abroad. For specimens of the language employed by the Puritans of this country in their religious treatises and sermons, we refer the curious reader to a work entitled, '*Grounds and Occasions of the Contempt of the Clergy.*'

From a variety of foreign publications on religion, we have selected the following passages:

In a volume of sermons, printed in the year 1625, at Lyons, entitled, *Sermones dominicales dormi securè vulgari nuncupati*, there is the following singular discourse:

'In the fingers there are all the virtues of a good man—the thumb and its two joints indicate the justice of the man towards God and his neighbours. The fore-finger is a mark of prudence, which employed itself in the past, acts for the present, and will in future. The middle finger is a sign of strength and indicates that it is directed to resisting the devil and all worldly and carnal temptations. The ring finger signifies love; it has a vein which goes to the heart, and its joints mark the objects of his love—God and his soul. The little finger is the mark of obedience, and the joints show the objects—superiours, equals, and inferiours.'

'In a breviary, printed by order of *Pius V*, at Antwerp, in 1677, there is rhapsody.

'The holy brother Philip Nerio, deeply affected by zeal towards the Supreme Being, lived in a perpetual langour, and his heart burnt with such ardour

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that when it could not be contained within its common bounds, the Creator most wonderfully enlarged its sphere of action, by breaking and raising up two of his ribs. Sometimes, when performing his holy duties, or fervently praying, he was visibly lifted from the ground, and appeared to shine with a wondrous brightness. The poor and the needy, he relieved with universal charity. He was even thought worthy of bestowing alms on an angel, who condescended to receive them in the figure of an indigent person; and once, when, carrying provisions to the poor, he had stumbled into a pitfall, he was delivered safe from danger by the interposition of that heavenly being. Humble in his nature, he ever avoided honours, and with constancy refused the first ecclesiastick dignities, which were, unsolicitedly, pressed upon him.

A French preacher, named *Gautier*, in one of his sermons, wherein he endeavours to persuade the women to despise the attractions of this world, and to turn their thoughts to the kingdom of heaven, says, 'then your head-dress will be the sun, and the moon your shoes and stockings.'

In another he exclaims, 'Lord! cleanse thou my lips with the napkin of thy love!'

Cotin, another French preacher, speaking of the natural inclination of mankind being more for the commission of evil than good, compares them to swine, who, if they see a fine clear rivulet of water on one side, and a muddy stream on the other, will by choice wallow in the mire.

In a sermon on the crucifixion of Christ, we meet with this sentence—'that the holy Jesus, who sweated blood from every pore in the garden of olives, could not weep otherwise, *God being all eye.*'

Another spiritual orator informs us, that Jesus was silent in the presence of Herod, for the lamb always loses its voice when it sees the wolf.

The reason of his being naked on the cross, was, because he fell into the hands of thieves.

And in order to reprobate the vanity of pompous funerals, he would have no lights at his burial but those of heaven; that he was interred in a stone sepulchre, to shew his followers, although dead, he hated the softness of luxury.

Rigordus, an historian of the thirteenth century, asserts in a work entitled, *Gesta Phillipi Augusti*, that before the true Cross fell into the hands of the Infidels, all children used to have thirty or thirty-two teeth, but that since that fatal epoch, none can boast of more than twenty-three.

In *De Thou*, we find this tale, which though apparently trivial, is strongly characteristick of the manners of the age :

‘In 1540, the parliament of Provence denounced a most cruel sentence against the Vandois of the Valley of Merindol, which consigned them all to destruction, on account of their heresy. Their utter ruin was, however, delayed, by a very singular circumstance. An innumerable army of rats had, about that time, laid waste the country. All human means had been used in vain, to destroy them; and it was therefore thought necessary to try the force of *spiritual* censure. Every form was now observed. A complaint was brought against the rats; they were cited to the Bishop’s court; and, on their non-appearance, sentence was on the point of passing against them, for default and contempt. But, as in all ages there have been found Lawyers, who, either to shew their abilities, or fill their purses, will not scruple to espouse the wrong side, an advocate started up in favour of the oppressed, who represented, “that the poor calumniated vermin could not appear with any degree of security at the court, according to the summons, since their steps were watched by their enemies the Cats, and no safeguard was appointed to conduct

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them to the presence of their judges." This singular plea is said to have had its effect, and to have prevented those anathemas which would otherwise have been fulminated against the Rats. Nay, it is affirmed, that one of the Judges, struck with the similarity of case between them and the Heretics of Merindol, used his influence, with success, to have the execution of the sentence against the poor Vaudois, also, delayed. The respite was, however, only temporary; and persecution, stimulated by bigotry, in a short time depopulated a whole country, with such circumstances of hellish barbarity, that they have been held up by every historian to public detestation.'

FESTIVALS.

IN the Abbé de Velly's, History of France, we meet the following description of two festivals: the one called the **FEAST OF FOOLS**, the other the **FEAST OF ASSES**. It offers a correct idea of the superstitious devotion of that era (the thirteenth century).

In every principal church throughout the kingdom of France, the **FEAST OF FOOLS** was celebrated.

'The priests and clerks assembled, elected a pope, an archbishop or a bishop, conducted them in great pomp to the church, which they entered dancing, masked, and dressed in the apparel of women, animals, and Merry Andrews; sang infamous songs, converted the altar into a beaufet, where they ate and drank during the celebration of the holy mysteries: played with dice; burned, instead of incense, the leather of their old sandals; ran about, and leaped from seat to seat in the holy place, with all the indecent postures with which the Merry Andrews know how to amuse the populace.'

It should be remarked this festival was observed until the reformation.

The FEAST OF ASSES was celebrated at Beauvais, it was equally extravagant with the other. It did not exist so long.

They chose a young woman, the handsomest in the town; made her ride on an ass richly harnessed, and placed in her arms a pretty infant. In this state, followed by the bishop and clergy, she marched in procession from the cathedral to the church of St. Stephen's; entered into the sanctuary; placed herself near the altar, and the mass began; whatever the choir sung was terminated by this charming burthen, *Hinbam, binbam!* Their prose, half Latin and half French, explained the fine qualities of the animal. Every strophe finished by this delightful invitation :

Hez, fire Ane, ça chantez
Belle bouche rechignez,
Vous aurés du foin assez
Et de l'avoine à plantez.

They at length exhorted him, in making a devout genuflection, to forget his ancient food, for the purpose of repeating without ceasing, *Amen, Amen*. The priest, instead of *Ite missa est*, sung three times, *Hinbam, binbam, binbam!* and the people three times answered, *Hinbam, binbam, binbam!*

Can the philosophick Deist, or deluded Atheist, suggest a stronger satire on the ceremonies of false religion, than its partizans have done, and when men can so degrade themselves as to observe such festivals, surely they are appropriately designated by calling them, those of, *fools and asses*.

FIGURES.

VARIOUS have been the opinions of the origin of the numeral figures 1 2 3 4 5 6 7 8 9; but the one

most generally received is, that they were brought into Europe from Spain; that the Spaniards received them from the Moors, the Moors from the Arabians, and the Arabians from the Indians.

It does not, however, seem probable, says Bishop Huet, that the Arabians received them from the Indians, but on the contrary that the Indians obtained them from the Arabians, and the Arabians from the Grecians; from whom, in fact, they acquired a knowledge of every science they possessed. The shape of the figures they received underwent a great alteration, insomuch, that without very great attention, we were scarcely able to discover the least vestige of their origin; but if we examine them, divested of prejudice, we shall find very manifest traces of the Grecian figures, which were nothing more than the letters of their alphabet.

A small comma, or dot, was their mark for units.

The letter β (b) if its two extremities are erased, produces the figure 2.

If we form the letter γ (g) with more inclination to the left than usual, shorten the foot, and give some rotundity to the left horns near the left side, we shall make the figure 3.

The letter Δ (D) is the figure 4, as we should find on giving the left leg a perpendicular form, and lengthening it below the base, which also should be enlarged towards the left.

From the ϵ (e short) is formed the 5, by only bringing towards the right side, the demicircle which is beneath inclining to the left.

From the figure 5 they made the 6, by leaving out the foot, and rounding the body.

Of the Z (Z) they made the 7, by leaving out the base.

If we turn the four corners of the H (e long) towards the inside, we shall make the figure 8.

The θ (th) was the figure 9 without any alteration.

The *nought* was only a point which they added to their figures, to make them ten times more; it was necessary that this point should be made very distinctly, to which end they formed it like a circle, and filled it up; this method we have neglected.

Theophanus, the Eastern Chronologist, says in express terms, that the Arabians had retained the Grecian numbers, not having sufficient characters in their own language to mark them.

Menage, says they were first employed in Europe, in 1240, in the Alphonian Tables, made under the direction of Alphonso, son to King Ferdinand of Castile, by Isaac Hazan, a Jew of Toledo, and Abel Ragel, an Arabian. Dr. Wallis, conceives they were generally used in England about the year 1130.

We find in the Indexes of some old French books, these figures called *Arabick cyphers*, to distinguish them from *Roman numerals*.

FRIENDSHIP.

MENAGE mentions that when Marigny contracted a friendship with him, he told him he was *upon his nail*. It was a method he had of speaking of all his friends; he also used it in his letters; one which he wrote to Menage begins thus: '*Oh! illustrious of my nail.*'

When Marigny said to any one, *you are upon my nail*, he meant two things—one, that the person was always present, nothing being more easy than to look at his nail; the other was, that good and real friends were so scarce, that even he who had the most, might write their names on his nail.

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F R U I T.

WRITERS have differed in their opinions on what species of fruit it was that Adam, by the persuasion of his wife, ate in Paradise. Some say it was an apple. Others, who are fond of sweet fruits, assert it was a fig; while others, partial to acids, contend it was a citron. Rabbi Solomon is of opinion, that Moses concealed the real name of the fruit, fearful it would be detested by all the world, and that no one would ever taste of it.

With that submissive deference due to the *profound wisdom* of the Rabbins, we humbly differ from this learned Israelite; as it appears to us, that if the fruit was known, more would be eaten of it than any other.

G A M I N G.

PLATO being informed that one of his disciples was fond of gaming, reprimanded him for it. The disciple excused himself by saying he only played for a trifle. 'But,' said Plato, 'do you reckon for nothing, the habit of gaming, which playing for a trifle will make you contract?'

Lichtwehr, the German fabulist, has the following apologue: A man who had rambled about the world for some time, at length returned to his native country. His friends flocked to see him; every one expressed their joy at his return, and each was desirous that he should recount to them some of his adventures. The budget of miracles was presently opened. Among many other things he said, "You well know, my friends, the prodigious distance from this country to that inhabited by the Hurons: well, two hundred leagues beyond that, I saw a species of men who appeared very singular to me.

‘ They would often sit round a table until the night was far advanced, though there was no cloth laid, or any thing for them to eat. Thunder might roll over their heads, two armies might fight at their sides, the heavens might menace ruin, without making them quit their places, or giving them the least disturbance; they appeared to be deaf and dumb. From time to time you might hear them utter some badly articulated sounds; these sounds had no connection with what they were about, nor were their signification of much consequence, notwithstanding they turned their eyes to some part of the company in a most strange manner. I often observed them with admiration, for they are generally surrounded by spectators, who seem to be attracted from a motive of curiosity; and believe me, my friends, I shall never forget the troubled countenances which I have seen on these occasions. Despair, rage, sometimes a malignant joy, blended with inquietude, were by turns depicted. Sometimes it was the rage of the Eumenides; then the serious and sullen air of the infernal judges; and then the pangs of a malefactor going to receive his punishment.’

‘ But,’ said our traveller’s friends, ‘ what had these unhappy creatures in view? Were they labouring for the publick good?’—‘ Oh! no.’ ‘ Were they searching for the philosopher’s stone?’—‘ It was not that.’ ‘ It was the quadrature of the circle, then?’—‘ Still less.’ ‘ Ah! we have it; they were performing penance for their crimes.’—‘ You are mistaken again.’ ‘ Why then you have been telling us of madmen. Without hearing, speaking, or feeling, what could they be doing?’—‘ *They were gaming.*’

The Rev. Mr. Moore in his late work on Suicide, Duelling, and Gaming, observes, p. 300, vol. ii. ‘ Some seem desirous of ascribing this gambling passion to the effects of climate; but without shew of reason; since it is found to exist alike among the natives of

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the frigid and torrid zones, and to be no less prevalent in the tracts of mildness and temperature.'

In support of this observation, Mr. M. has collected a variety of curious and interesting facts. They are too long for the limits of this volume, or we should have availed ourselves of them, for the information and amusement of our readers.

GLASS.

PLINY informs us, the art of making glass was discovered by the following circumstance. As some merchants were carrying nitre, they stopt near a river issuing from Mount Carmel. Not readily finding stones to rest their kettles on, they employed some pieces of their nitre for that purpose. The fire gradually dissolving the nitre, it mixed with the sand, and a transparent matter flowed, which in fact, was nothing else than GLASS.

It is certain we are indebted to chance, more than genius, for many of the most valuable discoveries.

GOUT.

THE contest among medical men for the most proper mode of curing this complaint cannot but produce a smile from the rest of mankind, when we find that the afflicted have recourse to such various and opposite remedies with success.

We have heard of a man who would find his pains alleviated by drinking a wine-glass-full of verjuice, while a table-spoonful of wine would torture him almost to distraction.

There were two counsellors, some years ago, who generally cured themselves in a very pleasant manner; one, who was accustomed to drink water constantly,

would cure himself by drinking wine ; and the other, who invariably took his bottle, or more, a-day, was constantly cured by the use of water.

Others, by living on a milk diet only, have entirely cured themselves.

Some years ago there was a man in Italy who was particularly successful in the cure of the gout :—his mode was to make his patients sweat profusely, by obliging them to go up and down stairs, though with much pain to themselves.

A gentleman of some rank at this day thinks he preserves himself from this disease by eating garlick every morning. It is to be observed, that this gentleman has never had the gout, but only imagines that he shall have it ; and, therefore uses it by way of preventive ; many medical men are of opinion that it is highly efficacious.

A quack in France, some years since, acquired great reputation for the cure of this malady, by the use of a medicine he called '*tincture of the moon*,' of which he administered some drops every morning in a basin of broth ; but it was never adopted by any but the very richest, for the price of a bottle full, not bigger than a common sized smelling bottle, was eighty louis d'ors.

Furetiere makes mention of this quack, and says he possessed many valuable secrets, and the surprising cures to which he was witness by '*the tincture of the moon*' astonished all the faculty at Paris. The operation of this medicine was insensible.

GREENLAND.

THE natives of Greenland are not unacquainted with different sorts of poetry, but satire is their principal study. An invidious, malicious song, replete with the sharpest terms, is, according to them, the

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master-piece of human wit. The author of libels of this nature, instead of chusing to conceal himself, steps boldly into public view, sings his stanzas in the presence of him whom they are meant to satyrize, and custom demands that his antagonist should answer upon the spot. It is an altercation, upon which these people pique themselves.

A Greenlander, when he is offended, challenges his opponent to meet him such a day, in such a place, where he intends to *sing* against him; if the other fails to answer, he loses his reputation; though it sometimes happens that a noted victor keeps the stage to himself, and will not find any one daring enough to contend with him.—Thus do we see, that there are poltroons in poetry, as well as in battle.

The two adversaries being met in public, and the people gathered round him, the aggressor rises, and approaching his enemy with his drum in his hand, begins to sing. The latter also rises at the same time, listens attentively till the other has finished; then in a song answers his raillery, and ridicules him as much as possible. When he has done, the other replies; and thus a poetical altercation is continued, till one of them being exhausted, quits the field, and the other is declared conqueror.

Their songs are rather prosaic than poetical, having neither cadence nor rhyme, and yet less reason. However, that the Greenlanders have an idea of cadence and rhyme, may be perceived by the following fragment of a Greenland song, written in the year 1729, on the anniversary of King Christian IV, then prince royal. Every verse finishes with these words:—*Amna, aja aja; aja aja; aja aja: bei—*

Kongingoromamet, amna, aja, &c.

He will be king

Anguneogtokkopet, amna, aja, &c.

After the death of his father:

Tihetfokigogut, amna, aja, &c.

We rejoice as yet,

Attatit affeigall-arpatit, amna, aja, &c.

Because that we love him like his father,

Pellefille tamaung inekaukit, amna, aja, &c.

Who sent us priests,

Guaimik ajosiarsokullugit, amna, aja, &c.

To instruct us concerning God,

Torngarfungmut makko innuille ju-koragit, amna, aja, &c.

So that we might not be delivered over to the devils.

GUILLOTINE.

THIS machine, by which Louis XVI suffered death, for his perjuries and criminal conduct towards a brave, magnanimous, and enlightened nation, was first introduced in France, by citizen Guillotine, a physician, and a member of the National Assembly in 1791, and is called by his name. In England, it is termed 'a maiden.'

It was formerly used in the limits of the forest of Hardwicke, in Yorkshire, and the executions were generally at Halifax. Twenty-five criminals suffered by it in the reign of Queen Elizabeth; the records before that time were lost. Twelve more were executed by it between 1623 and 1650, after which it is supposed the privilege was no more respected. That machine is now destroyed; but there is one of the same kind in the Parliament-House at Edinburgh, by which the regent Morton suffered.

Prints of machines of this kind are to be met with in many old books in various languages, even so early as 1510, but without any descriptions. One of them is represented in Holinshed's Chronicles. That of Halifax may be seen in the borders of the old maps of Yorkshire, particularly those of Mole in 1720.

Guillotines are at present made use of for executions throughout all France, and criminals are there put to death in no other manner.

HEALTH.

IT is an error, says a lively French writer, to suppose that study is prejudicial to the health. We see as many studious old men as there are in any other occupation. History will afford us a number of examples. In fact, a life so uniformly regular and quiet, cannot hurt a good constitution, but renders it less liable to be affected by those causes which produce disease; provided that a natural heat is kept up by moderate exercise, and the stomach not loaded with a quantity of food disproportioned to what is absolutely required in a sedentary life.

HERALDRY.

FROM the present improved state of political knowledge, it is probable the science of Heraldry may soon be as *useless* as it is *vain*. However, for the gratification of its votaries we have collected the following specimens of *heraldick* ingenuity:

ARTHUR KELTON, a miserable versifier, who wrote in the reign of Edward the Sixth, published, at the end of his *CHRONICLE*, a *GENEALOGY OF BRUTES*, in which the pedigree of our young monarch is lineally drawn through thirty-two generations, from *Osiris, the first King of Egypt!* Wood reproaches our authour for his ignorance; but, as Warton observes, 'in an heraldick enquiry, so difficult and so new, many mistakes are pardonable.'

In a book published in 1604, James the First has his genealogy derived from *Noah*. And William Slater more elaborately draws it from *Adam*.

In a scarce treatise in quarto, entitled 'THE BLAZON OF GENTRIE,' there is this passage, p. 97.

'Christ was a gentleman, as to his flesh, by the part of his mother (as I have read) and might, if he

had esteemed of the vayne glorye of this worlde (whereof he often sayde his kingdom was not) have borne coat-armour. The apostles also, (as my authour telleth me) were gentleman of bloud, and manye of them descended from that worthy conqueror, Judas Machabeus, but through the tract of time, and persecution of wars, poverty oppressed the kindred, and they were constrained to servile workes.

Those who are proud of ancestral honours would perhaps do better not to trace their descent too far, lest they should find the poets observation true':

*Majorum primus quisquis fuit ille tuorum
Aut pastor fuit, aut illud quod dicere nolo.*

'The first of all thine ancestors of yore,
Was but a shepherd, or—I say no more.'

HISTORY.

HISTORY, says a French writer, should be written by philosophers only. The philosopher must not, like Titus Livius, detain his readers, with a detail of prodigies; nor, like Tacitus, always impute secret crimes to princes. It is sufficient to relate their public ones.

The philosopher will not, like Suetonius, collect popular reports: he will not say, that Tiberius could see at night as clear as in the day; he will doubt, that an infirm prince, of seventy-two years of age, retired to Capri, for the sole purpose of indulging himself in the most monstrous debaucheries, unknown even to the most dissolute youth of that time, and which required new expressions to describe them.

The philosopher is of no country, nor is he of any faction.

To constitute a good historian, observes Le Clerc, (who was much esteemed as a journalist at the pe-

period in which he lived) four principal things are requisite. The first is, he must be well instructed in what he undertakes to relate. Secondly, he must have the power of speaking unreservedly what he thinks to be true. Thirdly, he must be able to relate what he knows; and, fourthly, he must be capable of judging of the events, and of those who occasion them. If we reflect on the ability of the historian in these four points, we may be enabled to judge if a history is well or ill written; without them, nothing considerable is to be expected.

JEALOUSY.

JEALOUSY, above all other passions, is the most violent, and productive of the most horrid effects; for, like a monster, not appeased with the destruction of it's enemies, it frequently plunges a dagger in the breast of the dearest object of it's love. Of the baleful effects of this ungovernable passion, we have collected a few instances from writers of credit.

The marquis of Astorgas, of the family of Osorio, indulged himself in an illicit intercourse with a most beautiful young woman. His wife, on being informed of this intrigue, went immediately to the house where her husband's mistress lived, and murdered her in the most cruel manner. She tore her heart from her bosom, and took it home, ordered it to be hashed, and served up to her husband for dinner.

After he had eaten of it, she asked him if it was good; and on his answering yes, she said, she was not in the least surprized, for it was the heart of his mistress, whom he so dearly loved. At the same time, she drew from a cupboard, the bleeding head of his murdered favourite, and rolled it on the table, at which this unhappy lover was sitting with several of his friends.

His wife immediately departed, and took refuge in a convent, where she soon afterwards went mad from rage and jealousy.

A lady having obtained an audience of John III, king of Portugal, she addressed him thus:—‘Would your Majesty have forgiven my husband, if he had surprized and killed me in the act of adultery?’ On the king’s answering, that he certainly should in such a case; she said, ‘Then all is right, Sir; for knowing well that my husband was with another woman at one of my country-houses, I went there, accompanied with two slaves, to whom I promised their liberty, if they would assist me in my enterprize; and breaking open the door, I caught them in an improper situation, and stabbed them both to the heart. Thus did I murder them. And now, Sir, I demand the pardon you would not have refused to my husband, if I had been guilty of a similar crime.’

The king, astonished at her resolution, immediately pardoned her.

A Portuguese gentleman, resident at Goa, sleeping with his wife at his side, dreamt that she had granted the last favour to her lover. As soon as he awaked, full of rage and jealousy, he strangled her whilst she was yet asleep.

An inhabitant of Gubio, in the duchy of Urbino, in Italy, suspecting the fidelity of his wife, he, in a fit of jealousy, in order to find out whether his suspicion was true, did what the ecclesiastick history informs us Origen did from devotion.

INSENSIBILITY.

FREDERIC MOREL was translating Libanius, when some one came and told him, that his wife, who had been languishing some time, was very ill, and wished to speak with him. ‘I have only,’ said he, ‘two

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periods to translate, and I will then come to see her.' A second messenger informed him, that she was on the point of death. 'I have not more than two words to finish,' said Morel; 'return to her; I shall be there as soon as you.' A moment after, another messenger brought an account of her death. 'I am very sorry,' said he; 'she was a very good woman.' He continued his translation.

A gentleman was waked in the middle of the night, for the purpose of being informed that his father was dead; he turned again to sleep, saying, '*Oh! how I shall be grieved in the morning, when I awake again.*'

INSTRUMENTS.

IN this age, when the use of hygrometers, barometers, thermometers, &c. are so well understood, why should not the learned apply themselves to the discovery of an instrument which was not unknown to the ancients? By it's aid a judgment could be formed of the probable recovery or death of a person afflicted with disease. Peter Lambecius mentions having seen one.

It is probable, the whole secret of this instrument was in it's determining the quality of the air in which sick persons were laid; and, as it is supposed, with much appearance of certainty, that there is about the loadstone an atmosphere of magnetick matter, which is always in motion, and by which we account for the visible effect produced, we may equally suppose that sick people, who perspire much, are surrounded by a corrupt atmosphere, by the motion of which we might judge of its good or bad quality, and, consequently, of the state of the sick.

JURIES, PETIT.

As we are indebted to an ingenious friend for this article, we shall give it in his own words.

It may not be unacceptable to the curious to know the most probable reason why this great palladium of our liberty is, in point of the number that constitutes a jury, composed of Twelve.

As this form of trial was first established in England by the Saxons, who doubtless had it from their ancestors, the great veneration at that period in which remote institutions were held, must tend satisfactorily to show how sacred the number Twelve was regarded on the scroll of antiquity.

The zodiack, from the earliest period, was divided into *twelve* parts or signs, and hence the *twelve* months of the year.

There were *twelve dii majores*, or principal gods of the Heathens.

Twelve tribes of Israel.

Twelve Apostles.

The Grecians held the number in the utmost veneration, as did also the Egyptians at a more early period, who both thought it contained something mystical, as afterwards did the Romans, and it was held in like manner by all the Northern nations in Europe.

From these causes, therefore, a strong presumption arises, that a preference had been originally given to that number in the formation of so important a concern as Trial by Jury: and the more especially as popular prejudices were so much in favour of it to any other *number* whatever.

KINGS.

FROM 'existing circumstances,' to use a *heaven-born* minister's phrase, we are compelled to present the following anecdotes without comment:

From a volume, entitled, ' ANECDOTES ANGLOISES, depuis l'Etablissement de la Monarchie jusqu'à GEORGE III, aujourd'hui regnant,' we extract this :

CHARLES II, once in conversation with one of his favourites, named Temple, asked him, which he thought the best mode a king could pursue to maintain his authority against the parliament. Temple's reply was, that he had heard *Gourville*, an intelligent Frenchman, once say, ' A King of England, who is the man of his people, is the greatest king in the world; but if he endeavours to be more, by God! he will be nothing.' The king, says our authour, struck by this remark, seized his favourite's hand, saying, ' I will then be the man of my people.'

The uncommon method which Gustavus Adolphus, king of Sweden, employed to obtain the friendship of Banier, so celebrated for his attachment to this prince, and distinguished for the many victorious battles he fought, deserves to be recorded. Perhaps there never was a king who adopted such means to get a friend.

Gustavus's father, Charles X, whose reign was marked with cruelty, killed Banier's father. One day, when Gustavus was hunting with the young Banier, he requested him to quit the chase, and ride with him into a wood. When they came into a thick part of it, the king alighted from his horse, and said to Banier, ' *My father was the death of your's. If you wish to revenge his death by mine, kill me immediately; if not, be my friend for ever.*' Banier, overcome by his feelings, and astonished at such magnanimity, threw himself at Gustavus's feet, and swore eternal friendship for him.

In the Criticon of Gracian, there is this singular anecdote :

A great Polish monarch having quitted his com-

panions when he was hunting, his courtiers found him, a few days after, in a market-place, disguised as a porter, and lending out the use of his shoulders for a few pence. At this they were as much surprized, as they were doubtful whether the *porter* could be his *majesty*. At length, they ventured to express their complaints, that so great a personage should debase himself by so vile an employ. His majesty heard, and answered them—‘Upon my honour, gentlemen, the load which I quitted is by far heavier than the one you see me carry here: the weightiest is but a straw, when compared to that world under which I laboured. I have slept more in four nights than I have during all my reign. I begin to live, and to be king of myself. Elect whom you chuse. For me, who am so well, it were madness to return to court.’—Another Polish king, who succeeded this philosophick *monarch* and *porter*, when they placed the sceptre in his hand, exclaimed—‘I had rather manage an *oar*.’

An anonymous writer presents us with an instance of a king (as he expresses it) reigning longer than he lived. And, however impossible, he adds, it may appear, it may with truth be said of Schabur, called by the Greeks *Sapor*, and by others *Savor*. He styled himself Schabur, king of kings, the confident of the stars, the brother of the sun and moon.

His father died at the age of seventy, leaving the queen pregnant; and as the Persians would not have any other sovereign but this child, of whatever sex it might be, they solemnly tied the crown to the queen's belly, who some time after was delivered of a son. Thus Schabur, proclaimed king of Persia before his birth, reigned longer than he lived, for it cannot with propriety be said that a child lives till after it is born.

LADIES, BRITISH.

MENAGE says—‘ Mr. D. tells me, that, in England, the *publick places* are crowded with the daughters and the wives of the clergy. The reason is, that the *livings* there, being very fat ones, all the English Ladies who are fond of their ease and good living, and who are more partial to the present hour than to the future, are in raptures to marry a Parson; who, on his side, never fails, according to the character of a good Ecclesiastick, of selecting the most beautiful. After his death, mother and daughters find themselves probably in the greatest distress; and as they are in general very *handsome*, they put into practice all their smiles and all their graces; and, for this reason, chuse the publick resorts of Fashion where they may attract notice. We Catholicks should be grateful to the Council of Trent, that prohibited our Ecclesiasticks from marriage, and thus obviated the inconveniences which such marriages produce.’

We must request our readers to recollect, the above strictures were written near a century back.

LITERATURE.

MANY persons have often expressed astonishment at there being so small a number of learned men; when, in fact, we should be surprized there are so many, if we considered all the concurring circumstances requisite to constitute a man of real learning.

Might we hazard an opinion, we should say, knowledge is more frequently acquired by chance than by premeditation or design. By this assertion, however, we would not be thought to countenance ignorance, or favour the decay into which letters has fallen: but, on the contrary, the advantages of real knowledge are so great, that in showing the difficulty of gaining

the summit of this rugged mountain, we should hope to stimulate and encourage those who may be frightened at the labour, instead of repulsing or inducing them to relax in their activity and industry, by magnifying those obstacles which must be overcome.

To form a learned man, natural talents are the first requisite; next, solid sense, an acute mind, and a faithful memory; sound health, and a vigorous constitution; an equanimity of temper; perseverance to stand the test of years; an insatiable desire for information, and an invincible attachment to study: but even all these advantages are useless, if fortune has been sparing of her favours.

A man born in servitude, or poverty, who wants the necessaries of life, is forced to think of the means to acquire them, in preference to every other thought. He must direct his attention to common life before study, and think of the means to live instead of those to obtain fame.

Besides, we are born subject to the will of our parents; they dispose of us according to their interest or views, without knowing or examining our talents. In all the disposals which parents make of their children, we never find one who brings them up to the profession of letters: they give them the general education for common life, but not to make them men of learning.

In addition to the requisites already enumerated, it is necessary to possess courage, in order to resist those incidents in life, which interrupt the sweetness of study; such as taxes, war, sickness, law-suits, losses, persecutions of the envious, and the inconvenience of bad neighbours. Studious men, from their pacific temper and retired life, are affected more than others by these occurrences. But the man who is possessed of all these qualifications, and dedicates his life to letters, without seeking any recompence but what the study of them actually affords, will, from the

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lofty heights of true knowledge, look down with compassion on the rest of the world, and despise the errors and vain employments of the vulgar. This is the dignified pleasure which men of real learning obtain by study.

They who suppose it will confer riches, are deceived; genius seldom enjoys the favours of fortune, the profits of authours do not keep pace with their reputation. Melancholy is the catalogue of men of letters who have pined in misery, and sunk under the pressure of indigence. Painful reflection!

The philanthropick George Dyer, in his 'Dissertation on the Theory and Practice of Benevolence,' has treated this subject with energy and feeling, and to which we refer the reader. We cannot, however, resist extracting the following animated apostrophe:

'Oh! Genius, art thou to be envied or pitied? Doomed to form expectations the most sanguine, and to meet with disappointments the most mortifying! To indulge towards others the most generous wishes, to receive thyself the most illiberal treatment! To be applauded, admired, and neglected! To be a friend to all, befriended often by none! Oh! thou creative, discriminating power, source of inexpressible delights, and nurse of unknown sensibilities, that perpetuate distress, Fancy shall embody thy form; and often visit the grave of Chatterton, to drop the tear of sympathy over that ingenious, unfriended, unfortunate youth.'

To the honour of literature in this country, a SOCIETY TO SUPPORT AUTHOURS IN DISTRESS has been instituted within these two years. Many ingenious, unfortunate men, have received timely assistance from it; may its influence extend!

LOGICK.

NOTWITHSTANDING the very valuable use of syllogistick reasoning, when properly employed, it has often been used to prove the worst doctrines, good; and the grossest falsehoods, truths. This pair of anecdotes may serve as ludicrous specimens of logical perversion:

Granger, who was a remarkable ugly man, contended, that he was the handsomest thing in the world. He proved it thus:

‘The handsomest part of the world,’ said he, ‘is Europe; of Europe, France; of France, Paris; of Paris, the university; of the university, the college of —; in the college of —, the most handsome chamber is mine; in my chamber, I am the handsomest thing—*ergo*, I am the handsomest thing in the world.’

The other specimen is of a man, who said, he would prove a scolloped oyster to be better than heaven; which he attempted by this curious syllogism:

‘A scolloped oyster is better than nothing; and nothing is better than heaven—*ergo*, a scolloped oyster is better than heaven.’

MECHANISM.

IN the *Fureteriana*, we find an account of one *Thonier*, who contrived a chair in the form of a balcony, which he placed by the window, and it was so constructed, that it rose or sunk with amazing velocity by the aid of a counterpoise. *Thonier*, who was an invalid, was unable to attend his friends to the street door; he, therefore, invented this machine, by which, to the great astonishment of his visitants,

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while they were descending the stairs, he was already at the door.

Paul Colendes says, he saw a goldsmith at Moulins, who fastened a live flea to a chain of gold, consisting of fifty rings, the whole of which did not weigh three grains.

The ingenious M. Vaucanson constructed a human figure, which played on the German flute; and a similar image that played on the pipe and tabour. His most wonderful production, however, was an artificial duck, which he describes in a letter to the Abbé de Fontaines, thus:

‘The duck stretches out it’s neck, to take corn from the hand; she swallows it, digests it, and discharges it digested by the usual passage. The duck drinks, plays in the water with her bill, picks her feathers, and quakes like a living one.’ In a pamphlet, translated by J. T. Desaguliers, 1742, there is an ample account of these miracles of art. They were exhibited in the Hay-market in the same year.

Faba, an Italian priest, constructed a coach of the size of a grain of wheat, with a coachman, horses, and a man and a woman seated inside. Another artist constructed a chariot of ivory, which a fly could cover with its wings; also a ship of ivory, with its proper rigging.

At Paris, in 1775, one James Drotz, a Swiss, exhibited a most surprising piece of mechanism. It was a figure of a child, of about two years old, seated on a stool before a desk, and writing on paper.

The child dipped his pen, shook the ink, and wrote whatever the spectator dictated. It placed properly the initials and capital letters; left a proper interval between the lines, and, in a word, wrote with beauty and correctness, and kept its eyes fixed on the paper. When the work was finished, he brought it to the ingenious artist, and laid it beside him.

MEMORY.

To possess a good memory, is a most desirable qualification, and so essentially requisite is it to learning, that 'he who is not possessed of it,' says Plato, 'has no disposition for philosophy.' Pliny called it, 'the greatest gift of nature.' Cicero, 'the treasure of all the sciences.' And Montaigne, 'the case of knowledge.'

There is an ancient proverb, which runs thus—'great memory, little judgment.' On what ground this proverb took rise, we think it difficult to determine. It is said, that persons having a good memory, only load it with a quantity of facts, brilliant expressions, and agreeable sentiments, which they collect from whatever they read or hear, and which are very frequently contrary to each other. It is this that hinders them from cultivating their reason, and gives them a distaste for reflection. Without memory, however, judgment is useless; ignorance, and want of memory, seem nearly the same thing. Farther, to prove the fallacy of this proverb, we will enumerate some instances of extraordinary memory in persons, whose judgment was by no means defective:

Such were the retentive powers, says M. Thomas, of the great Daguesseau, chancellor of France, that it was only necessary for him to read once attentively any poem of tolerable length, to recite it correctly.

It was in this manner he possessed most of the Greek poetry. At the age of eighty, a man of letters having quoted an epigram of Martial incorrectly, he immediately recited the whole; avowing he had not read this authour since the age of twelve years. Sometimes he even retained what had been only read to him. Boileau one day recited a Satire he had just composed. Daguesseau told him, coldly, that he knew the piece perfectly well; and to convince him of it, repeated it entire. The satirist, as may be sup-

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posed, was furiously agitated; but finished, however, in admiring the felicity of his memory.

To prove the tenaciousness of his memory, it is related, that 'Fuller, authour of *The Worthies of England*, undertook once, in passing to and fro from Temple Bar to the farthest part of Cheapside, to tell, at his return, every sign as it stood in order on both sides of the way, repeating them either backwards or forwards; and he did it exactly.' It is also noticed of him, that 'he could repeat five hundred strange words after twice hearing; and could make use of a sermon verbatim, if he once heard it.'

Magliabechi had as singular a memory. To put it to a proof, a gentleman lent him a MS. Some time after it was returned, he came to him, with a melancholy face, to inform him that it was lost. Magliabechi was not so much concerned: for he repeated exactly every word of the MS. which, it is said, he had perfectly retained. It is also said, that when he quoted any authour in conversation, he also mentioned the volume and the page.

Ubbo Emmius, professor at Groningen, had a prodigious memory; difficult to be credited. It is related of him, that he could readily answer any questions in history without mistaking the minutest circumstances of time, place, or persons. He even recollected the figure, situation, and magnitude of towns and fortresses; the position of the rivers and highways; the heights of the mountains, &c.

It is recorded of Selim, the son of Bajazet II, and father of Soliman, that he was accustomed daily to eat a certain grain that grew in Turkey, the effect of which was on those who ate them, to erase from their minds, the recollection of every disagreeable event or painful circumstance.

If this tale was true, Turkey certainly possessed a more valuable treasure than both the Indies could produce; and when any one shall discover this grain,

we may say, he will possess that which has the power of bestowing the greatest happiness in this life.

MISERS.

THE approach of death obliterates all the reigning passions of the human heart, except avarice. The miser never loses sight of his favourite object. Mr. —, when dying, wished to make his will, but requested they would not send for a certain notary, whom he mentioned, because he was so extravagant in his charges.

When Mr. T — was dying, a clergyman, who was with him, desired him to turn his thoughts from this world, to think how soon he would appear before the all-powerful Judge, and how greatly superiour would be the delights of Paradise to any mundane enjoyment. Mr. T. who had paid no attention to these exhortations, from his mind being full of the expences of his sickness, said, ‘ Oh! Sir, the doctors and apothecaries are the greatest thieves in the world; they are always trying which can rob their patients the most. If I was to be much longer in their hands, I should soon be ruined.’ What uneasiness!!!

After reading Plautus’s and Moliere’s *Miser*, we might be inclined to think the descriptive traits of misers were exhausted.

The late John Elwes, however, instanced many equally strong. We would select some few, but are puzzled to chuse, and therefore, refer the reader, to Captain Topham’s Life of this extraordinary character.

MONUMENTS.

THE monuments of ancient Rome, of which we possess many very perfect and well engraved designs, are particularly useful in facilitating the studies of young persons. By them there is acquired, very easily, and in a pleasing mode, a knowledge of mythology, the Roman history, and particularly the genealogies of the most illustrious persons of that empire. They show the forms of their temples, altars, tombs, courts of justice, circuses, hot baths, and publick bagnios; the dresses of the emperours, priests, magistrates, soldiers, and slaves; the head-dress of the women, leg-covers, bracelets, and every other ornament with which the Romans decorated themselves; also the forms of their beds, chairs, dishes, vases, lachrymatories, urns, lamps, torches, cars, vessels, arms, war machines, and the musical instruments which they invented or brought to perfection.

These monuments describe their triumphal entries, sacrifices, festivals, banquets, sea and land battles, publick games, and an infinite number of curious things, which, if considered singly and with attention, will enable the young student clearly to understand the greater part of the Latin authours, and render them more intelligible than all the commentaries which have been written on them, for they generally render the authour more obscure, and lead the reader into greater embarrassments, by what they attempt to explain, than by what they leave untouched.

Bonaventure d'Argonne, of whom we only are the translators of these remarks, concludes with saying, that what he has asserted is the result of experience; and by this mode of receiving instruction by the sight, he obtained more knowledge on these subjects in ten days, than what he acquired in many years, by having recourse to commentators and dictionaries.

These resources, however, should not be neglected nor despised, notwithstanding they may not be entirely adequate to the end proposed.

MUSICK.

It has been asserted by many writers, that musick, and the sound of instruments, contribute to the health both of body and mind, by aiding the circulation of the humours, accelerating the motion of the blood, dilating the vessels, dispelling melancholy, and promoting insensible perspiration; an excretion, absolutely necessary for the maintenance and preservation of health. The disease of Saul was alleviated by David's harp. We are informed by authours of undeniable credit, that the poison of the tarantula is dissipated by musick and dancing, and we have somewhere read of a person, who was subject to a periodical delirium, and on every attack, instead of having recourse to medicine, some violins were played in his chamber. The disease would immediately become less, and in a few hours totally removed.

Mr. Gibbon, in the last volume of his History of the Decline and Fall of the Roman Empire, observes, that 'experience has proved that the mechanical operations of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour.' Of this remark, the following anecdotes are remarkable illustrations:

Mr. Pye, in his Commentary on Aristotle, says, 'The RANS DE VACHES, mentioned by Rousseau, in his Dictionary of Musick, though without any thing striking in the composition, has such a powerful influence on the Swiss, and impresses them with so violent a desire to return to their own country, that it is forbidden to be played in the Swiss regi-

ments, in the service of France, on pain of death.'

'Beyond all memory or tradition,' says the writer of 'A Tour in England and Scotland,' 'the favourite instrument of the Scotch musicians has been the bag-pipe, introduced into Scotland at a very early period by the Norwegians.' The large bag-pipe is the instrument of the Highlanders for war, for marriage, for funeral processions, and other great occasions. They have also a smaller kind, on which dancing tunes are played. A certain species of this wind musick, called *pibrochs*, raises the native Highlanders, in the same way that the sound of the trumpet does the war horse, and even produces effects little less marvellous than those recorded of ancient musick. At the battle of Quebec, in April, 1763, while the British troops were retreating in great confusion, the general complained to a field officer of Frazer's regiment of the bad behaviour of his corps. 'Sir,' answered he with great warmth, 'you did very wrong in forbidding the pipes to play this morning; nothing encourages Highlanders so much in a day of action, nay even now they would be of use.'—'Let them blow then like the devil,' replied the general, 'if it will bring back the men.' The pipes were ordered to play a favourite martial air. The Highlanders, the moment they heard the musick, returned and formed with alacrity in the rear.

With a view to prove the wonderful power which musick possesses in calming the human passions, Signior Martinelli, in his Letters on Italian Musick, offers us the two following examples:

One day, when Stradella, the celebrated violin player, of Naples, was playing a piece of musick at Naples, he made such a strong impression on a young lady, that he gained her heart, soon afterwards her person, and went off with her to Rome.

The young lady's guardian, very much enraged at

her conduct, persuaded a young gentleman, who had wished to marry her, to wash away, with the ravisher's blood, an injury which was equally poignant to them both.

The lover followed Stradella; and on arriving at Rome, he enquired where he could meet his rival. He was informed he was to play in a church on that day; he went there, heard Stradella perform, and forgot his revenge. He wrote to the lady's guardian, that on his arrival at Rome, Stradella had quitted the city.

The second example is of Palma, who also was a Neapolitan musician. He was surprized in his house by one of his creditors, who demanded his money, and threatened to arrest him, in the most injurious language. Palma made no answer to his abuse and threats, but by singing a tune. The creditor listened to it. Palma sung another air, and accompanied it with his harpsichord; and observing those parts which made the most impression on the heart of his creditor, he at length subdued him; payment of the money was no longer demanded; he asked him to lend him an additional sum, to extricate him from some pecuniary embarrassments, and it was immediately granted.

'If Stradella, with a simple sonata on the violin,' adds Signor Martinelli, 'could tranquillize the furious transports of a justly irritated rival, and who travelled more than a hundred leagues to obtain revenge; if Palma, with a coarse voice, gained the heart of an avaricious creditor, and obtained an additional loan; what could not the melody of the philosophical poet Orpheus effect, who played his own compositions?'

Bonaventure d'Argonne, says, 'doubting the truth of those who say it is natural for us to love music, especially the sounds of instruments, and that beasts are touched with it, I one day, being in the country, endeavoured to determine the point; and,

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While a man was playing on the trump marine, made my observations on a cat, a dog, a horse, an ass, a hind, cows, small birds, and a cock and hens, who were in a yard, under a window on which I was leaning. I did not perceive that the cat was the least affected, and I even judged, by her air, that she would have given all the instruments in the world for a mouse, sleeping in the sun all the time; the horse stopped short from time to time before the window, lifting his head up now and then, as he was feeding on the grass: the dog continued for above an hour seated on his hind legs, looking stedfastly at the player; the ass did not discover the least indication of his being touched, eating his thistles peaceably; the hind lifted up her large wide ears, and seemed very attentive; the cows slept a little, and after gazing as though they had been acquainted with us, went forward: some birds who were in an aviary, and others on the trees and bushes, almost tore their throats with singing; but the cock, who minded only his hens, and the hens who were solely employed in scraping on a neighbouring dunghill, did not show in any manner that they took the least pleasure in hearing the trump marine.'

NAMES.

It was customary among the ancients to write names, whether of the gods, or of their friends, in a circle, that none might take offence at seeing another's name preferred to his own. The Cordeliers have formerly been known to have paid the same attention to delicacy, and when a Pope has demanded the names of some priests of their order, that one might be raised to the purple, they have sent those names written circularly, that they might not seem to recommend one, more than another. The race of sailors

are the only people who preserve this very ancient custom in its purity, for when any remonstrance is on foot among them, they sign it in a circle, and call it a *Rouna Robin*.

Toward the middle of the fifteenth century, it was the fancy of the wits and learned men of the age, particularly in Italy, to change their baptismal names for classical ones. As Sannazarius, for instance, who altered his own plain name 'Jacopo,' to 'Actius Syncerus.' Numbers did the same, and among the rest, Platina the historian, at Rome, who, not without a solemn ceremonial, took the name of 'Callimachus,' instead of 'Philip.' Pope Paul the Second, who reigned about that time, unluckily chanced to be suspicious, illiterate, and heavy of comprehension. He had no idea that persons could wish to alter their names, unless they had some bad design, and actually scrupled not to employ imprisonment, and other violent methods, to discover the fancied mystery. Platina was most cruelly tortured on this frivolous account; he had nothing to confess, so the Pope, after endeavouring in vain, to convict him of heresy, sedition, &c. released him, after a long imprisonment.

Formerly there were many persons, surnamed *Devil*. In an old book, the title of which we do not recollect, mention is made of one, Rogerius Diabolus, Lord of Montrefor.

An English monk, 'Willelmus, cognomento Diabolus,' and another person, 'Hughes le Diable, Lord of Lufignan.'

Robert, Duke of Normandy, son to William the Conqueror, was surnamed 'the Devil.'

In Norway and Sweden there were two families of the name of 'Trolle,' in English, 'Devil,' and every branch of these families had an emblem of the 'Devil' for their coat of arms.

In Utrecht, there was a family of 'Teufels,' or 'Devils,' and another in Brittany named 'Diable.'

NATIONAL CHARACTER.

AN action, or an anecdote of a nation, often presents a clearer idea of its character, than the profoundest reflections of the historian. Allowing for the effects of political changes, we conceive the following anecdote to be highly characteristick.

The regent duke of Orleans once asked a stranger, what were the different characters and dispositions of the various nations in Europe? 'The only manner in which I can answer your Royal Highness, is to repeat to you the first questions which are asked among the several nations, in regard to a stranger who comes among them. In Spain, they ask, Is he a nobleman of the first rank? In Germany, Can he be admitted into the chapters? In France, Is he in favour at court? In Holland, How much money has he? And in England, Who is that man?'

The lively d'Argonne, in the *Marvilliana*, describes the different European nations thus:

'The Spaniards,' he says, 'have a deal of cruelty in their manners, which they acquired from the Arabians and the Moors, who are mixed with them; they also possess the violence of the Moors and their spirit for chivalry; and they still retain somewhat of the Roman gravity, from the colonies of that nation which they formerly received into their country.'

'The French have lost the ferocity of their ancestors. They are gallant, and brave; and their intercourse with other nations has refined them very much to what they were two centuries back.'

'The English possess, and always will retain, that hardiness which distinguished the ancient people of the North, but which they now mollify by their travels into Italy and France.'

'The Hollanders, from their intercourse with other nations, and the many learned strangers which be-

come resident among them, have quitted their natural grossness.

‘The Italians have inherited from the ancient Romans, politeness, and delicacy of genius; and from the Greeks corrupt manners, lying, and deceit.

‘The Germans, above all other Europeans, have varied less from their original state. They still possess the strength and courage of their ancestors, their heaviness of genius, and inclination to labour; and, which is very evident, particularly in their literary productions.’

The most certain way of discovering the real manners of a people, is to view them in the most populous states, and that part of the nation who have the least interest in disguising themselves. Go to China, and you will see two porters, when they have jostled each other in a narrow street, take their loads off their backs, make a thousand excuses to each other for the accident they occasioned, and on their knees will ask each other pardon for the offence. On the contrary, in London, or in Paris, two porters on such an occasion will quarrel, and finish their dispute with blows.

NEWSPAPERS.

THERE IS NO literary production less esteemed by people in general than a newspaper; although, in fact, it is the most difficult work that can be undertaken.

We will take a summary view of the abilities required in a person editing a newspaper.

He should possess an extensive knowledge of the language in which it is written, a great quickness in composition, and a concise method of narrating events; he should be able to give his sentiments on war by sea or land; he should be fully acquainted with geography, the history of the times, of illustri-

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ous persons, of politicks, the secrets of courts, and the manners and customs of all nations in the world; but without entering into a long detail of requisites, we can see by those already enumerated, that the necessary knowledge to produce a good newspaper, is what can be the lot of but very few persons. What then are we to say of the various editors of our ephemeral papers?

There is one circumstance, however, which injures the daily news-writers, and very much—they are not their own masters. Being subject to the orders of their employers, they dare not relate facts with that sincerity which history demands indeed if this was; permitted, we should not require any other historians.

Vossius informs us, the first writers of newspapers were called *Menanti*, by the Italians, because the intention of these fugitive productions was to circulate defamatory reflections, in consequence of which they were prohibited in Italy by Gregory XIII, by a particular bull, under the name of *Menantes*, from the Latin *Minantes*—threatening. Menage, however, says, its derivation is from the Italian, *Menare*, to lead at large, or spread afar.

In an account of Mr. Lodge's State Papers, in the English Review, for June, 1792, we are informed, newspapers took their birth in that principal land of modern politicians, Italy; and under the government of that aristocratical republick, Venice. The first newspaper was a Venetian one, and only monthly; but it was the newspaper of the government only. Other governments afterwards adopted the Venetian plan of a newspaper, with the Venetian name for it (*Gazetta*); and from one solitary government Gazette we see what an inundation of newspapers has burst out upon us in this country.

NUMBER 10.

ON the general use of this number in calculation, we meet these ingenious observations in the *Huetiana*.

It is a remarkable circumstance, that for calculation, and numerical increase, the number 10 is always used, and that decimal progression is preferred to every other. The cause of this preference arises from the number of our fingers, upon which men accustom themselves to reckon from their infancy. First, they count the units on their fingers, and when the units exceed that number, they have recourse to another ten. If the number of tens increase, they still reckon on their fingers; and if they surpass that number, they then commence a different species of calculation by the same agents; as thus—reckoning each finger for tens, then for hundreds, thousands, &c.

This number of fingers is bestowed on men, as ready instruments to assist them in calculating; and it is this which makes us prefer the number ten, though not so convenient and useful a number as twelve, which admits of more divisions, as ten can only be divided by two and five, but twelve by two, three, four, and six.

The Roman numbers proved the truth of my opinion; the units are marked by the letter I, which represent a finger.

The number five is marked by the letter V, which represents the first and last finger of a hand.

Ten, by an X, which is two V's joined at their points, and which two V's represent the two hands.

Five tens are marked by an L; that is half the letter E, which is the same as C, the mark for a hundred.

Five hundred is marked by a D, half of the letter ∞ , which is the same as M, the mark for a thousand.

We see by this, that the calculation of their numbers was from five to five, that is, from one hand to the other. Ovid makes mention of this mode, as also of the number ten :

‘ Hic numeris magno tunc in honore fuit.
Seu quia tot digiti per quos numerare solemus,
Seu quia bis quino femina mense parit.
Seu quod ad usque decem numero crescente venit :
Principium spatii sumitur inde novis.’

Vitruvius also makes the same remark ; he says,
Ex manibus denarius digitorum numerus.

Many unlettered nations, as the inhabitants of Guinea, Madagascar, and of the interior parts of America, know not how to count farther than ten. The Brasilians, and several others, cannot reckon beyond five ; they multiply that number to express a greater, and in their calculations they use their fingers and toes. The natives of Peru use decimal progression ; they count from one to ten ; by tens to a hundred ; and by hundreds to a thousand.

Plutarch says, that decimal progression was not only used among the Grecians, but also by every uncivilized nation. By this we perceive how much Priscian was deceived in his origin of figures. We have, however, refined upon that convenience with which Nature has furnished men to assist them in their calculations ; for we not only use our fingers, but likewise various figures, which we place in different situations, and combine in certain ways, to express our ideas.

OBSCURITY.

QUINTILIAN observes, the obscurity of a writer is generally in proportion to his incapacity. There are however no defects, that do not meet supporters ;

and the same authour informs, us there was in the time of Titus Livius, a rhetorician so great a partisan for obscurity, that he made his scholars correct those passages in their works that were intelligible. The greatest praise that could be bestowed on the eloquence of that school, was to say, '*I do not comprehend the smallest portion of it.*'

One Lycophron was also an advocate for obscurity. He declared publicly he would hang himself, if he found a person who could understand his poem of 'The Prophecy of Cassandra.' He succeeded to the utmost of his wishes; his poem was the stumbling block of all the grammarians, scholiasts, and commentators, and it is at this period equally inexplicable as when it first appeared.

'I do not believe,' says Charpentier, 'the unintelligible are very intelligent, and the compositions of such men, may be compared to those subterraneous passages, where every light is extinguished by the thickness of the air.'

ORGANS.

THE first mention of a musical instrument of this description, which we find, at least in our northern histories, is in the annals of 757, when Constantine Cupronymus, emperor of the East, sent to Pepin, king of France, among other rich presents, a musical machine, which the French writers describe to have been composed of pipes, and large tubes of tin, and to have imitated sometimes the roaring of thunder, and sometimes the warblings of a flute. A lady was so affected by hearing it played on for the first time, that she fell into a delirium, and could never afterwards be restored to the use of her intellects.

PAINTING.

THE origin of this art appears to be of great antiquity. Homer's account of the works of Helen and of Penelope, prove that coloured tapestry was known at a very early period. Virgil *supposes* painting to have gained some perfection in the age of his Dido, as Æneas could discover his own portrait in some of those pictures which adorned the Temple of Juno, at Carthage. According to Diodorus Siculus, there were many tiles or bricks painted with the forms of animals in Babylon, and its sovereign, Semiramis, possessed, it is recorded, a collection of pictures, particularly hunting pieces. The Egyptians, however, assert their hieroglyphicks prove they understood this art six thousand years before the Greeks.

Painting is an art of indefinite extent, and it is impossible, says, an intelligent French writer, to fix its point of perfection. The greatest works of the greatest masters are not the boundaries of this art.

Raphael's productions were capital; nevertheless there were those who could produce better; and this great genius laboured all his life to surpass himself. He always hoped that every painting would exceed a former one; and such were his ideas of perfection, that had he lived as many centuries as he did years, and made equal progress in his profession, he never would have been perfectly satisfied with his works.

Those who are unacquainted with this art, imagine it is confined within very narrow limits; but those who exercise it find, the more they cultivate it, the more appears to be required. It may be compared to a geographical chart, where a point marks a city, and a line a river.

Simon Memmi, who flourished at Sienna, in the beginning of the fourteenth century, was the first painter who, by way of explanation, put scrolls in the mouths of his figures, a practice which became, after-

wards, not uncommon. A piece of his, is now existing, wherein the devil, almost expiring from the severe pursuit of a saint, exclaims, 'Ohime! Non posso piu!' *Ob! It is all over with me!* A portrait, of the same infernal personage, proved fatal to Spinello Aretino, an artist of Arezzo, in the same age. He had drawn the Prince of the air, under a form so exquisitely hideous, that he could never erase the idea from his mind. One night, a dream represented to his frighted imagination, that awful spirit, under the same horrid appearance, standing before him, in a menacing attitude, and reproaching him for drawing so *very* homely a likeness. Spinello awoke in an agony of dread, he had barely senses left to tell the tale, before his reason gave way, and for the short time he survived, a fearful insanity never left him.

Some hundred years before the Russian revolution, Nicolas Gobrini Rienzi had actually accomplished, first, the liberty, and then, the subjugation, of Rome, by means of allegorical pictures, which were exposed to the view of the populace, by night, as well as day, as lights were burnt before them. Some of these satyriized the aristocratick rulers of the city, under the character of different beasts, Wolves and bears, represented the nobles; spaniels and monkeys, their domestics; the clergy were painted as hogs, and the lawyers as foxes. The mob found these ideas so well assimilated, that they strenuously seconded Rienzi in driving wolves, monkeys, hogs, and foxes out of their strong-holds, and bringing matters to a much better regulated system.

Painting had attained a considerable degree of perfection in South America, when it was conquered by the Spaniards; as it is recorded that Montezuma shewed to Cortez a complete representation, in colours, of the first landing of those fatal visitors, of their arms, their horses, and those fierce dogs,

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whose presence conveyed more terror to the Indians; than even that of their masters.

The ancients greatly excelled in this art; Protogenes and Apelles imitated nature so perfectly, that their pictures seemed living and animated beings. The resemblance was so exact, that animals, nay even men, were not unfrequently deceived. 'Let it not be imagined,' says M. Savary, in his *Letters on Greece*, 'that the artist born with the happiest talents, can even attain this high degree of perfection, without prodigious efforts. Genius must be seconded by the most persevering labour, and a profound knowledge of every science allied to his art: without this, the painter creates nothing for immortality.'

PANTOMIMES.

THE pantomimick art was in such high perfection among the ancients, that its language, or the silent musick as they termed it, was considered by them as more eloquent than even declamation. Cassiodorus ascribed to the actors, eloquent hands, speaking fingers, and a pathetick silence.

An ambassadour from the king of Pontus, who was present in Rome at the representation of a pantomime, was so satisfied with the intelligence of the actor, that he asked the emperor Nero, to give him to him as a particular favour. 'Do not be astonished at my request,' said the ambassadour; 'I have savages for neighbours, whose language no one understands; nor can we make them comprehend what we mean: but this man, who knows how to speak by gestures, will easily make them comprehend our wishes.'

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Another stranger, who was present at the performance of this pantomime, was so astonished at

seeing one man execute an intire piece, that in his admiration he addressed these words to the actor—
In one body thou hast more than one soul.

The following anecdote appears incredible; it is related by Herodotus:

‘A certain king was desirous of having his daughter married. All the neighbouring princes were anxious to obtain her. Among the many who sought for this alliance, there was one greatly skilled in the pantomimick art. Eager to display his great talents, he performed wonders. After having represented various subjects with his hands, he stood upon his head; and with his feet elevated in the air, he delineated with his legs still greater wonders than he had performed with his hands.

‘These uncommon talents, however, deterred the king from giving him his daughter; because he conceived that pantomimes admitted of too much licentiousness, and that it was not consistent with the character of a prince, to excel in such a frivolous art.’

Pylades and Bathylles carried pantomimes to the highest perfection among the Romans; Pylades, in representing tragedy, and Bathylles in comedy. The art then consisted in expressing the passions by gestures, attitudes, and dumb show; and not, as at the present period, in machinery, the fooleries of a clown, and harlequin’s leaps.

PHYSIOGNOMY.

ALTHOUGH the science of physiognomy has, among other branches of literature, enjoyed the support of the learned, at almost every period in which learning was cultivated, it fell into disrepute with other subjects, such as magic, and alchemy, now very properly exploded as fantastick theories. The amiable

and enthusiastick Lavater has however revived it, and since the publication of his very ingenious work, it has attracted a very considerable degree of general attention, and is considered by many as a very valuable branch of real knowledge.

D'Argonne says, 'there is nothing more deceptive than physiognomy, and those who pretend to possess the art of knowing the mind and manners of persons by the traits of their countenance, often deceive themselves, and those that believe them. Whatever the advocates for physiognomy may say, there cannot be any certain rules of the science, and after studying those that are laid down with the greatest perseverance and care, experience and a thousand examples will prove their fallacy.

'What first induced me,' continues our authour, 'to reflect on this subject, was from a knowledge I had of two brothers. One of them had a most inviting countenance, but was the greatest villain that ever existed: and the other, who had a most forbidding countenance, was a very phoenix of honesty. Since this example, I have made a number of similar observations on various persons, and have found that for one of whose features we may judge properly, six will deceive us.'

The physiognomists confess, that this observation is true with respect to manners, because education frequently effects very remarkable changes; but with regard to the mind, which is not so easily changed by study, and though familiar with the sciences, continues the same, they say, we may with certainty have recourse to the features to discover its character.

It must be allowed, that we may more easily, and with greater certainty, judge of the mind by physiognomy, than of the peculiar manners of men. But in this, we may also be very often mistaken, as must be evident to every unprejudiced person. As a proof, let any one examine the faces of the most learned

men, and then let them candidly declare, whether there are not many whom they would have taken to be absolutely ignorant.

There are many men of very great sense, who have not the least indication of it in their countenance, and others who appear profoundly learned, but possess very trivial abilities, or none. To be convinced of this, it is only necessary to go frequently into company, and make the observation.

When Lavater's work appeared, it was attacked by M. Formey, in the Berlin Transactions for the year 1775. His strictures and objections are strong, and worthy very particular notice. We shall only transcribe his principal argument :

He admits, that the fibres of the body are influenced and intimately connected with the character of the mind. ' But, says he, ' our frame is liable to so many accidents by which it may be altered or modified, that have no connection with the disposition or talents of the person who may be exposed to them, that it far surpasses human skill to distinguish between such modifications as are, and such as are not connected with the mind ; and therefore, although there may be truth in the science of physiognomy, the Deity alone can be a physiognomist.

He also observes, that ' our cast of features is liable to be determined by the temperaments of our ancestor's lineal and collateral, by education, by diet, by climate, by sudden emotions, &c. So that the determination given to our features by our mental character, may be so involved with, or hidden by accidental circumstances, that it is in vain to attempt the study of a science whose limits are so confined.'

It is to be remarked, that some of the opinions and assertions of the most sanguine supporters of physiognomy are such, as to render the science ridiculous, and impress us with the idea of the whole

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being fallacious. In support of this observation, take these passages from M. Pernetty :

He lays it down as a principle, that no man can be a physiognomist, unless he receives a knowledge of the science, originally, as a gift from the Deity ; and that the faculty of physiognomizing is not acquired, but innate. In another place, he intimates, that a physiognomist, to form a good judgment, ought to have the dispositions of the person physiognomized.

M. Lavater's opinion of it is also curious : '*Nous parviendrons à établir un hypothèse, digne d'occuper un des premiers rangs dans la classe des probabilités philosophiques.*'

It has been observed, that though the science of physiognomy may not be admitted as real to the extent which its strongest partizans give it, yet, every one must acknowledge the change of colour, and alteration of the countenance, at the emotions of disgust, anger, and shame. If this was really the fact, physiognomists would easily surmount the artifice of the ladies, who hide their faces with rouge. Madame de Staal was so certain of the advantages to be derived from this species of mask, that she employed it on a very critical occasion.

This lady, who was confined in the Bastile for some state affair, tells us, in her *Memoirs*, that when she was summoned to be examined by the commissaries, she took the precaution of putting on a large quantity of rouge (which she had in her pocket, although she was not in the habit of using it) to conceal, as much as it was possible, that alteration of her countenance which might betray her.

PILGRIMAGE.

PILGRIMAGES were the devotion of the sixteenth century.

A queen of France, it is supposed *Catherine de Medicis*, made a vow, that if some concerns which she had undertaken, terminated successfully, she would send a pilgrim to Jerusalem, who should walk there, and every three steps he advanced, he should go one back at every third step. It was doubtful whether there could be found a man sufficiently strong to go on foot, and of sufficient patience to go back one step at every third. A citizen of Verberie offered himself, and promised to accomplish the queen's vow most scrupulously. The queen accepted this offer, and promised him an adequate recompense. He fulfilled his engagement with the greatest exactness, of which the queen was well assured by constant enquiries.

This citizen, who was a merchant, received on his return a considerable sum of money, and was ennobled. His coat of arms were a cross and a branch of palm-tree. His descendants preserved the arms; but (says our authour) they degenerated by continuing that commerce which their father quitted.

This anecdote is related in the *Nouvelle Histoire du Duché de Valois*. The authour mentions it as a proof that the most respectable customs are sometimes as much exposed to ridicule as real abuses.

P O P E S.

It is observed in the *Valesiana*, that in the early ages of the church, the Popes, scrupulously adhered to the custom of placing their names after that of the person they addressed in their letters. And this evidence of their humility is established by a variety of letters written by different Popes.

It was Nicholas I, a bold and enterprizing Pope, who, in 858, forgetting the pious modesty of his predecessors, took advantage of the divisions in the

royal families of France, and did not hesitate to place his name before that of the kings and emperors of the house of France, to whom he wrote. Since that time, he has been imitated by all his successors, and this inroad on the honours of monarchy has passed into a custom from having been suffered in its commencement.

Concerning the acknowledged *infallibility of the Popes*, it appears that Gregory VII, in council, decreed that the church of Rome neither *had erred*, and *never should err*. It was thus this prerogative of his holiness became received, till 1313, vulgar era, when John XXII abrogated decrees made by three Popes his predecessors, and declared that what was done *anisi* by one Pope or Council might be *corrected* by another; and Gregory XI, 1370, in his will, deprecates, *si quid in catholica fide errasset*. The University of Vienna protested against it, calling it a contempt of God, and an idolatry, if any one in matters of faith should appeal from a *council* to the *Pope*; that is, from *God* who presides in *councils*, to *Man*. But the *infallibility* was at length established by Leo X, especially after Luther's opposition, because they despaired of defending their indulgences, bulls, &c. by any other method.

Of the misery and distress these religious despots occasioned, when the superstitious ignorance of the times rendered their *bulls of excommunication* regarded, we, from among many instances, select the following animated description from de Saint Foix's Historical Essays :

Philip Augustus, being desirous of divorcing Ingelburg, to unite himself to Agnes de Meranie, the Pope put his kingdom under an interdict. The churches were shut during the space of eight months; they said neither mass nor vespers; they did not marry; and even the offspring of the married born at this unhappy period *were considered as illicit*: and because

the king would not sleep with his wife, it was not permitted to any of his subjects to sleep with their's. In that year France was threatened with an extinction of the ordinary generation. A man under this curse of publick penance was divested of all his functions, civil, military, and matrimonial; he was not allowed to dress his hair, to shave, to bathe, nor even change his linen; so that (says M. de Saint Foix) upon the whole, this made a filthy penitent.—The good King Robert (he continues) incurred the censures of the church for having married his cousin. He was immediately abandoned; two faithful domesticks alone remained with him, and these always passed through the fire whatever he touched. In a word, the horror which an excommunication occasioned was such, that a woman of pleasure, with whom one Pelletier had passed some moments, having learnt soon afterwards that he had been above six months an excommunicated person, fell into a panick, and with great difficulty recovered from her convulsions.

Oh! human nature, how wert thou degraded! Happily, the present age is too enlightened to admit of religious despotism. But who can predict to what the destruction of our political rights may lead? Englishmen, beware!

PRIDE,

Is the frailty of the feeblest minds: neither riches, nor the futile distinction of rank, can render this disgusting foible acceptable. In society, the proud man, like wind in the human frame, is painfully troublesome. The Spaniards, above all nations, are the most haughty, but it is not peculiar to those of distinction among them; an artificer, a man of the lowest rank, and even a common beggar, maintains, amidst all

his misery, a walk, and a tone of confidence, that seems to place him above his condition.

In Rome, it is common to see an innumerable quantity of poor persons of all nations, to whom at certain hours some of the monasteries give soup daily.

A Castilian who had just arrived, and did not know at what time the distribution was made, applied to a French ecclesiastick for information. The vanity of the Spaniard would not permit him to ask plainly, at whose house they gave the soup? it was a species of question that appeared too mean. After endeavouring for some time to find a mode of expression not quite so low, he thought it was better to ask the Frenchman, if he had taken his chocolate? 'My chocolate!' replied the ecclesiastick, 'how do you suppose I am to pay for it? I live on charity, and am waiting for the distribution of the soup at the convent of the Franciscans.' 'Then you have not been there yet,' said the Castilian. 'No,' replied the Frenchman, 'I am now going, it is just time.' 'I beg you will conduct me there,' said the Don, 'and you will then see Don Antonio Perez de Valcabro de Redia de Montava de Veza, &c. give to posterity an example of his humility.' 'And who are these people,' asked the Frenchman. 'It is me,' replied the Spaniard. 'If so,' answered the Frenchman, 'you had better said, an example of a good appetite.'

A Florentine walking with a Spaniard in Florence, they met the grand duke, with his brother the cardinal. The Florentine asked his companion, if he was not highly delighted with seeing these two princes? The Spaniard, after being repeatedly asked, at length replied—'*En Espagná, tenemos quarenta como el cardinal; dies como el grand duque; dos como el papa; y uno como Dios. Los quarenta, son los quarenta canonigos de Toledo; los dies, son los dies grandes de Espagná; los dos como el papa, son los arçobispos de Toledo et de Sevilla; el uno como Dios, es nuestro rey.*'

‘In Spain, we have forty like the cardinal; ten like the grand duke; two like the pope; and one like God. The forty, are the forty canons of Toledo; the ten, are the ten grandees of Spain; the two like the pope, are the archbishops of Toledo and Seville; and the one like God, is our King.’

A Spaniard, speaking of Henry III, of France, said, ‘he was certainly a great prince, if he had not quarrelled with the Catholicks, and foolishly taken part with the people of Navarre; he was a man that could have pushed his fortune, so as to have been *major domo del rey su señôr*,’—the king his master’s major-domo.

Another of the same nation, rising from a fall, by which he had injured his nose considerably, exclaimed, ‘*Voto a tal, esto es caminar por la tierra.*’ This is the consequence of walking upon earth.

During the reign of Philip V, grandson of Louis XIV, a gentleman of Pampeluna signed a contract thus—*Don, &c. &c. noble as the king, and rather more so.* The governor being informed of it, ordered the gentleman to be brought before him, and asked, how he could be so imprudent as to place himself above his king? To which he replied, with great coolness, ‘*The king is a Frenchman, I am a Spaniard, and therefore my extraction is more noble than his.*’ He was immediately ordered to prison; but his countrymen, delighted with his heroism (says our author) endeavoured to soften the rigour of confinement, by constant visits and numberless presents.

The most singular instance of British pride is related of a man, known in his time by the name of the ‘Proud’ Duke of Somerset. This pillar of ‘the Corinthian Capital of polished Society’ (as the sublime and venal apostate would express it) married a second wife, who, one day with an affectionate ease, which any man would have cherished, suddenly threw her arm round his neck, and fondly saluted him. ‘Ma-

dam,' said this unmanly aristocrate, 'my first wife was a Percy, and *she* would not have taken such a liberty.'

Of German pride, we present the following extraordinary anecdote : A German lord, left orders in his will not to be interred, but that he might be enclosed upright in a pillar, which he had ordered to be hollowed, and fastened to a post in the parish, in order to prevent any peasant or slave from walking over his body !

It is with nations as with individuals; every people attribute to themselves qualities which distinguish them from others. The Indian fabulists tell us of a country in India where all the natives were hunch-backed. A young, handsome, and well-formed stranger came to this country. Immediately he was surrounded by a number of the inhabitants; his figure appeared to them extraordinary; their laughter and gesticulations evinced their astonishment.

They would have proceeded to some outrages on his person, had it not been for one among them, who no doubt had seen different shaped men to his countrymen, and exclaimed, 'Ah! my friends, let us spare this unfortunate ill-made man; should we injure him, because heaven has not given him such an agreeable form as our's? Sooner let us go to the temple, and return thanks to the Eternal for the humps which he has favoured us with.' Every one will perceive the application of this apologue.

When the kam of the Tartars did not possess a house to live in, and only lived on rapine, had finished his dinner, consisting of milk food, and horse's flesh, it was proclaimed by a herald, '*That all the potentates, princes, and great men of the earth, might sit down to table.*'

Some Frenchmen, who had landed on the coast of Guinea, were carried before a Negro prince. He was seated under a tree; his throne was a large block

of wood, and his guards consisted of three or four negroes, armed with wooden pikes. This ridiculous monarch asked, '*Do they talk much of me in France?*'

The different colonies on the coast of Guinea have each their king, whose grandeur and splendour is not greater than that of the negro prince, mentioned in the preceding anecdote. This royal rabble often name themselves after some of our princes, or great men, whose exploits they have heard of.

In the year 1743, there was among them a *King William*, whose august spouse called herself *Queen Anne*. There was also another who styled himself the *Duke of Marlborough*.

The King William was a little *Cæsar*, who for twenty years had carried on a war against one *Martin*, who had dared to attempt to become his equal. At length they had a famous and decisive battle, in which William lost three men, and his rival five. After this signal defeat, he made overtures for a cessation of hostilities, which was agreed to, on the following conditions :

1. That he should renounce the title of King, and assume that of Captain.
2. That he should never more put on stockings or slippers when he went on board any European vessels, and this brilliant distinction should henceforth only belong to King William.
3. That he should give the conquerour his most handsome daughter in marriage.

After this glorious treaty, William went on board a Danish vessel in stockings and slippers, where he bought some silks to dress his queen. Among the things, he saw a grenadier's cap, which he also bought to decorate the princess's head. He insisted that Martin should come and see her in all her finery. Martin declared, she never appeared so handsome before.

These different anecdotes prove, that kings and

their subjects are equally vain. A Canadian thought he bestowed the greatest praise on an European, when he said—*he is a man like myself.*

QUEENS.

SINCE the revolution in France, the rights of kings have been more freely canvassed, than at any other period in the annals of Europe; and their errors have been magnified into crimes, without considering—kings are but men. Perhaps, on an impartial investigation, it would be found, that most of the political iniquities for which monarchs have sustained the blame at the historick tribunal, have arisen from the influence and machinations of their wives. To the influence which Marie Antoinette possessed over Louis XVI, may be attributed those errors, and unparalleled instances of regal turpitude, for which he was so justly punished; and never was the wisdom and justice of the French nation more conspicuous, than in making her share the same fate as her husband; under the shadow of whose throne, she supposed herself secure, and abandoned herself to the commission of every thing, to which a woman, thinking herself above the laws of society, and the duties of her sex, is adequate. Such a queen could not so long have escaped the resentment of the publick, but by knowing how to conceal her intrigues under the connubial purple.

For one Egeria, who gave wise counsel to a good Numa, how many Agrippines have exerted a melancholy influence over the destiny of empires, and the happiness of the people. The two Faustinas sullied the most happy reigns in the annals of Rome. Antony and Marcus Aurelius, were the two most accomplished sovereigns recorded in history, except their weakness with respect to women. While kings

have the passions and susceptibilities of men, what ascendancy cannot a cunning and ambitious princess acquire, who, to obtain her wishes, can seize, or excite opportunities, when she knows she cannot receive a refusal—when the sage is but a man. The Hebrew mythology offers a strong and just emblem, in the History of Samson and Dalilah.

RABELAIS.

OF this facetious writer, we select the following ludicrous anecdotes :

When Rabelais was at Rome, he delivered his sentiments so very freely, that he was obliged to save himself in France, in a very poor condition. When he arrived at the city of Lyons, he made use of such means to obtain support throughout his journey, as would not have been safe for any person to adopt, who was less known than Rabelais. The stratagem he employed was as follows :

He went into an inn at Lyons, ordered a good supper and bed, and told the host, although he was meanly dressed, and travelled on foot, he would pay him well for what he had. After supper, he filled several small bags with ashes; he then asked for a young lad who could write; when he came, Rabelais desired him to write some small labels, some of which were, *Poison pour faire perir le roi*; and others, *Poison pour faire perir la reine*; these labels he fastened to the bags, in presence of the lad, and told him, 'Take care not to say a single syllable of what you have done or seen, either to your father or mother; it may cost us our lives.'

The young man, as Rabelais wished, immediately communicated the whole transaction to his mother; she, almost dead with fear, went immediately to a magistrate. Rabelais was arrested, and his bags

seized: he demanded to be carried before the king, to whom he would state many things of consequence. Under the idea that he might not die with fright, they fed him well all the way, and supplied him with a horse. When they arrived at court, Rabelais told his tale, and the whole business terminated by affording subject for laughter, not only to the court, but to all the inhabitants of Versailles.

At Montpellier, no one can obtain the degree of Doctor in Medicine, without first receiving seven times the hat and robe of Rabelais, which are deposited in the castle of Morac. Such is the veneration paid to his memory, by those who have the regulation of that academy. The reason is this:

Some students created such frequent disturbances in the city, as gave rise to many complaints being made against them at court; the consequence of which was, that several of the students were confined, and the privileges of the academy debarred them. Rabelais was then at Montpellier, and though a very merry fellow, deeply partook of the sorrow which these events occasioned the academicians.

He resolved to make an attempt to obtain the release of the students, and a reinstatement in their accustomed privileges; for which purpose, he adopted the subsequent scheme:

He dressed himself as a doctor, went to Paris, and presented himself at the door of the Chancellor du Prat. The Swiss attendant, who mistook him for a fool, roughly demanded his business, to which Rabelais answered in pure Latin, which the Swiss not understanding, sent for one of the Chancellor's officers; when he came, Rabelais spoke to him in Greek, which being equally incomprehensible both to the Swiss and officer, they sent for one who understood Greek perfectly; to him the Doctor then spoke Hebrew; and when they brought one who spoke Hebrew, he spake Arabick. In this manner he ex-

hausted all the knowledge of the Chancellor's house. The Chancellor being informed of the whole proceedings, ordered the doctor to be brought to him, when Rabelais made an elegant remonstrance in favour of the students at Montpellier, and obtained an immediate order for their liberation, with a re-establishment in all the liberties of which they had been deprived.

The following is a translation of an epitaph, written for Rabelais, by a French wit :

Pluto, prince of horrid legions,
Who ne'er in lively laugh partook,
Take Rabelais to your regions,
And Hell by laughter will be shook.

REPASTS.

DIFFERENT nations have different ceremonies at their repasts. We collect the following most singular from '*L'Esprit des Usages et des Coûtumes* :

The Maldavian Islanders eat alone. They retire into the most hidden parts of their houses ; and they draw down the cloths that serve as blinds to their windows, that they may eat unobserved. This custom probably arises (remarks our philosophick authour) from the savage, in the early periods of society, concealing himself to eat : he fears that another, with as sharp an appetite, but more strong than himself, should come and ravish his meal from him. Besides, the ideas of witchcraft are widely spread among barbarians ; and they are not a little fearful that some incantation may be thrown amongst their victuals.

In noticing the solitary meal of the Maldavian Islander, another reason may be alledged for this misanthropical repast. They never will eat with any

one who is inferior to them in birth, in riches, or dignity; and, as it is a difficult matter to settle this equality, they are condemned to lead this unfociable life.

On the contrary, the Islanders of the Philippines are remarkably fociable. Whenever one of them finds himself without a companion to partake of his meal, he runs till he meets with one; and, we are assured, that however keen his appetite may be, he ventures not to satisfy it without a guest.

Montaigne observes, when savages eat, they '*S'esfayent les doigts aux cuisses, à la bourse des génitoires, et à la plante des pieds.*' The indelicacy of this passage prevents us from translating it. Thanks to civilization, we enjoy the accommodation of table-cloths and napkins.

The tables of the rich Chinese shine with a beautiful varnish, and are covered with silk carpets very elegantly worked. They do not make use of plates, knives, or forks: every guest has two little ivory or ebony sticks, which he handles very expertly.

The Otaheitans, who are lovers of society, and very gentle in their manners, feed separate from each other. At the hour of repast, the members of each family divide; two brothers, two sisters, and even husband and wife, father and mother, have each their respective basket. They place themselves at the distance of two or three yards from each other; they turn their backs, and take their meal in profound silence.

The custom of drinking, at different hours from those assigned for eating, is to be met with amongst many savage nations. It was originally begun from necessity. It became an habit, which subsisted even when the fountain was near to them. 'A people transplanted,' observes our ingenious philosopher, 'preserve, in another climate, modes of living which relate to those from whence they originally came.'

It is thus the Indians of Brazil scrupulously abstain from eating when they drink, and from drinking when they eat.'

When neither decency or politeness are known, the man who invites his friends to a repast, is greatly embarrassed to testify his esteem for his guests, and to present them with some amusement; for the savage guests impose on him this obligation. Amongst the greater part of the American Indians, the host is continually on the watch to solicit them to eat, but touches nothing himself. In New France, he wears himself with singing, to divert the company while they eat.

When civilization advances, we wish to show our confidence to our friends: we treat them as relations; and it is said that, in China, the master of the house, to give a mark of his politeness, absents himself while his guests regale themselves at his table with undisturbed revelry.

The demonstrations of friendship, in a rude state, have a savage and gross character, which it is not a little curious to observe. The Tartars pull a man by the ear, to press him to drink; and they continue tormenting him till he opens his mouth. It is then they clap their hands and dance before him.

No customs seem more ridiculous than those practised by a Kamtschadale, when he wishes to make another his friend. He first invites him to eat. The host and his guest strip themselves in a cabin, which is heated to an uncommon degree. While the guest devours the food with which they serve him, the other continually stirs the fire. The stranger must bear the excess of the heat as well as of the repast. He often ejects ten times before he will yield: but, at length, obliged to acknowledge himself overcome, he begins to compound matters. He purchases a moment's respite by a present of clothes or dogs; for his host threatens to heat the cabin, and to oblige

him to eat till he dies. The stranger has the right of retaliation allowed to him : he treats in the same manner, and exacts the same presents. Should his host not accept the invitation of his guest, whom he has so handsomely regaled, he would come and inhabit his cabin till he had obtained from him the presents he had in so singular a manner given to him.

For this extravagant custom, a curious reason has been alledged. It is meant to put the person to a trial whose friendship is sought. The Kamtschadale, who is at the expence of the fires and the repast, is desirous to know if the stranger has the strength to support pain with him, and if he is generous enough to share with him some part of his property. While the guest is employed on his meal, he continues heating the cabin to an insupportable degree ; and, for a last proof of the stranger's constancy and attachment, he exacts more clothes and more dogs. The host passes through the same ceremonies in the cabin of the stranger ; and he shows, in his turn, with what degree of fortitude he can defend his friend. It is thus the most singular customs would appear simple, if it were possible for the philosopher to contemplate them on the spot.

As a distinguishing mark of their esteem, the negroes of Ardra drink out of one cup at the same time. The king of Loango eats in one house and drinks in another. A Kamtschadale kneels before his guest ; he cuts an enormous slice from a sea-calf ; he crams it entire into the mouth of his friend, furiously crying out—' *Tana !*—There ! and cutting away what hangs about his lips, snatches and swallows it with avidity.

In Europe, we know it is not uncusomary to take coffee, or some other liquor, to aid digestion. But in Omana, every person, before he sits down to a meal, receives a clyster.

The ancient monarchs of France, after their coro-

nation, or consecration, were, when they sat at table, served by the nobility on horseback.

RESEMBLANCE.

Of two persons exactly and perfectly alike, perhaps there never was an instance. We have, however, various accounts of twins, whose complexions, features, sizes, and even inclinations, so closely resembled each other, that persons most accustomed to see them, have mistaken one for the other.

Virgil makes mention of two brothers who were the admiration of every one, from the resemblance of their countenances, and the conformity of their dispositions.

We have been informed, by an old and respectable gentleman, on whose veracity we rest with the greatest confidence, that some years since in London, he knew of twins, then about twelve years old, whose sizes, complexions, and features, appeared exactly the same. Their parents were fond of making them wear clothes of the same make and colour, which often gave rise to some very singular and diverting incidents. They received the same education, and it was observed by many, that they would give nearly the same answers to the same questions; from which it was concluded, that their mode of thinking, and contemplating on objects which presented themselves to them, was the same, and that they did not resemble each other less in their mental powers and abilities, than in the formation of their bodies, which constituted their external similitude.

Pasquier, in his *Histoire des Seigneurs de Scissone*, gives this singular and curious account of two brothers, who wonderfully resembled each other.

Nicolas and Claude Rouffi, twin brothers, were born on the 7th of April, 1548; they resembled each

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other so exactly, that their nurses were obliged to put them on different coloured bracelets for a distinguishing mark. In proportion as they grew up, their resemblance continued in the same perfection; their countenances, sizes, and even the attitude of their bodies, were of such strict conformity, that the most trifling difference was not discernable. Their gestures, tone of voice, method of acting, dispositions, and inclinations, tallied with each other in the most wonderful equability; insomuch, that when they were dressed alike, not even their parents could discern any difference between them.

They were educated at college, and afterwards introduced at court; the eldest was page of the chamber to Anthony de Bourbon, king of Navarre, and the youngest to Henry de Bourbon, his son, afterwards king of France. Charles IX was particularly partial to them; he took great delight in looking at them when they were together, among a number of other persons, to discover some mark of difference between them; but neither he, or any of his courtiers, could ever distinguish the one from the other.

They were both excellent players at tennis, but the youngest was the best. Sometimes, when the eldest was playing, and appeared likely to lose the game, he would feign some cause for quitting the party, go to his brother, change dresses, and send him to finish the game, which he generally won by his superiour play, without the difference being perceived by either the players or the persons about them.

The eldest asked for the Viscountess d'Esclavole in marriage, and obtained her promise. The youngest felt the same inclination, without knowing of his brother's engagement, and on being informed of it, he gave up the idea. Thus, says Pasquier, the same accidents which happened to one in the course of his life, happened to the other; the same diseases, the

same wounds at the same instant, and even in the same parts of the bodies; and when the youngest fell sick with the complaint of which he died, at the age of thirty, his brother was affected with the same malady, but recovered by the greater abilities of his physician. When he heard of his brother's death, he fainted away, and remained for some time without any signs of life; he, however, revived, and lived for many years after.

REVENGE.

IT is commonly said, 'revenge is sweet,' but surely it can only be so to those weak minds who are incapable of supporting an injury. Revenge is the vice of children, women, and fools. An elevated mind is superiour to injuries, and pardons them.

The fanatick Felton, who killed the duke of Buckingham, was so revengeful, that when he once called a gentleman out who had offended him, and was fearful that the superiour rank of his enemy would make him refuse the challenge, he sent him at the same time one of his fingers, which he cut off himself. 'I would have him know,' said he, 'what that man, who can cut himself to pieces, is capable of, to revenge an injury.'

An Italian, who had quarrelled with one of his neighbours, became dangerously ill; his physicians gave him over. It was told to his enemy, who immediately went to his house, and asked to see him; when he was informed that he was dying, he ran quickly into his chamber, saying to himself, 'he shall not die but by my hands.'

When he came near his bed, he stabbed him, and run away. The sick man lost a great quantity of

blood, but it produced the most happy effects, for it restored him to life and health.

Another Italian, who, at the period of ten years after receiving an injury, was informed that his enemy, whom he had been seeking, was gone to the East Indies, he immediately went after him; and finding him in a situation unable to defend himself, assassinated him.

An Italian nobleman, who had a large park, wherein he kept a number of stags, ordered his servants not to kill any of them. One of them was so unfortunate as to break this order, for in endeavouring to get some other game, he, without the least intent, killed one of the stags which had concealed itself in the bushes. The poor fellow, dreading his master's anger, ran away, embarked for Genis, and was taken prisoner by the Algerines.

The Italian being informed, some time after, that his servant was a slave at Algiers, went immediately to Cardinal Janson, who was then at Rome, and desired him to write to the French consul to ransom this unfortunate man, let it be whatever sum they asked. The cardinal, delighted with this generosity, wrote immediately to the consul, who ransomed the slave directly, and sent him to Rome.

The gentleman thanked his eminence, paid him the money for the ransom, and some days afterwards ordered his miserable servant to be killed, whom he had only emancipated from the shackles of slavery, to be revenged on him for his disobedience, involuntary as it was.

Muret gives an account, in his Letters, of an English lady, who, when she found herself dying, sent for her husband; and after endeavouring to excite his sensibility by a recital of her sufferings, she begged of him to pardon her in her last moments, for a crime which she had been guilty of towards him.

The husband promising to grant her request, she

acknowledged to have been unfaithful to his bed. 'I forgive you,' replied the husband; 'and I hope I shall obtain forgiveness from you, for the harm I have done to you.' The wife readily promising this, 'It is,' said the husband, 'that knowing you to be guilty of what you have acknowledged, I have given you poison: it is the cause of your death.'

In the apology of Herodotus, we read of an Italian, who, though apparently reconciled with his enemy for several years, always retained a violent and secret hatred against him.

One evening, when they were walking together in an unfrequented place, the Italian seized his companion behind, threw him down, placed a dagger to his throat, and threatened to kill him, if he did not deny the existence of the Almighty. The other, after some time, and with much menacing, did as he was required, in order to evade the death which awaited him. The Italian no sooner heard the avowal that he demanded, than he plunged the dagger in his heart, and retired, vaunting that he had taken the most terrible revenge in the world; for he had caused both his enemy's body and soul to perish at one time.

ROYAL MUNIFICENCE.

FROM the following instances of royal munificence, it will be perceived its objects were not always those who 'deserved well of their country;' men of genius, or of learning. Merit has seldom attracted the attention of monarchs: and, perhaps, this arises from their general inability to judge of it.

Chevreau informs us, the Sultan Osman observing one of his gardeners to plant a cabbage with great dexterity, he made him viceroy, or beblerbeg of the isle of Cyprus! as if there was no difference in plant-

ing a cabbage expertly, and properly governing a little state.

Marc Antony very liberally gave a Roman citizen's house to a cook, who made him a nice soup just when he happened to have a good appetite.

It is recorded of Henry VIII, that he raised a servant to a considerable dignity, because he had taken care to have a roasted boar prepared for him, when his majesty happened to be in the humour of feasting on one!

When Cardinal de Monte was elected Pope, before he left the conclave, he bestowed a Cardinal's hat upon a servant, whose chief merit consisted in the daily attentions he paid to his holiness's monkey!

Louis Barbier owed all his good fortune to the familiar knowledge he had of Rabelais. He knew his Rabelais by heart. This served to introduce him to the duke of Orleans, who took great pleasure in reading that authour. It was for this he gave him an abbey, and he was gradually promoted till he became a cardinal.

George Villiers was suddenly raised from a private station, and loaded with wealth and honours by James the First, merely for his personal beauty. Almost all the favourites of James became so from their handsomeness.

M. de Chamillart, minister of France, owed his promotion merely to his being the only man who could beat Louis XIV at billiards. He retired with a pension, after ruining the finances of his country.

The duke of Luines was originally a country lad, who insinuated himself into the favour of Louis XIII, then young, by making bird traps (*pié grieches*) to catch sparrows. It was little expected (says Voltaire) that these puerile amusements were to be terminated by a most sanguinary revolution. De Luines, after causing his patron, the Marshal of Ancre,

to be assassinated; the Queen Mother to be imprisoned; raised himself to a title and the most tyrannical power.

Walter Raleigh owed his promotion to an act of gallantry. Queen Elizabeth was one day walking, when Raleigh observing a wet place likely to inconvenience her royal feet, he immediately spread his new plush cloak upon the mire. The queen stepped cautiously, and passed over dry. This piece of gallantry was particularly noticed by the queen, and shortly after from Captain Raleigh, he became Sir Walter, and rapidly advanced in this vain queen's favour. Sir Christopher Hatton was indebted for his preferment to his dancing. 'Queen Elizabeth,' says Dr. Granger, 'with all her sagacity, could not see the future Lord Chancellor in the fine dancer.'

We shall conclude this article, with the following extract from the same writer: 'Nothing could form a more curious collection of memoirs than anecdotes of preferment. Could the secret history of great men be traced, it would appear that merit is rarely the first step to advancement. It would much oftener be found to be owing to superficial qualifications, and even vices.'

SCULPTURE.

OF the probable origin of this ingenious art, Pliny gives the following pleasing anecdote:

Dibutades, the fair daughter of a celebrated potter of Sicyon, contrived a private meeting with her lover, at the eve of a long separation. A repetition of vows of constancy, and a stay prolonged to a very late hour, overpowered, at length, the faculties of the youth, and he fell fast asleep; the nymph, however, whose imagination was more alert, observing, that by the light of a lamp, her admirer's profile was

strongly marked on the wall, eagerly snatched up a piece of charcoal, and, inspired by love, traced the outline with such success, that her father, when he chanced to see the sketch, determined to preserve, if possible, the effect. With this view, he formed a kind of clay model from it, which first essay of the kind had the honour to be preserved in the publick repository of Corinth, even to the fatal day of its destruction by that enemy to the arts, Mummius Achaicus.

S I L E N C E.

It has generally been considered, and with much propriety, that, to observe the most rigid silence, is the safest conduct for those to pursue, who cannot depend upon their abilities. Accursius, relates the following anecdote:

‘The Romans having requested the Athenians to communicate those laws to them which Solon had dictated; the grand council of Athens assembled to consider on the demand. It was resolved that one of the Grecian sages should be sent to Rome, to see whether the Romans were entitled by their wisdom to have these laws; with orders, that if they were not, to bring the laws back, without communicating them.

‘This resolution was not formed so secretly, as to prevent the Roman senate from being informed of it. On hearing it, they were much embarrassed; for it was a time when Rome did not possess philosophers sufficiently profound and learned to contend with a Grecian sage. The question then was, to find some expedient to disentangle themselves from this dilemma. The senate determined, that there was nothing better, than to oppose a fool to the Grecian philosopher, with this view, that if by chance the fool

prevailed, it would be a great honour to the Romans, that one of their fools had confounded one of the Grecian sages; and if the latter triumphed, it would be no great glory to the Athenians for having overcome a fool. They also resolved, that some of their most learned men should disguise themselves as labourers, and appear to be working on the roads on the day that the Grecian ambassadour should come to Rome, and when they saw him, some should address him in Latin, some in Greek, and others in Hebrew.

‘ The Athenian ambassadour, on his entering into Rome, was addressed by these men in the different languages; he was met by the senate, and conducted to the capitol, not without making many reflections on how great the learning of the Romans must be, when the common labourers spoke the various languages with such elegance. When he arrived at the capitol, he was introduced into an apartment superbly furnished, where they had placed the fool in a chair, dressed as a senatour, and with the strictest injunctions not to speak a word.

‘ The ambassadour, prepossessed with the idea of the senatour being extremely learned, thought he did not wish to speak. Under this impression, the Athenian, without saying a word, held up one of his fingers. The fool, thinking it was a threat to put out one of his eyes, and remembering he was ordered not to speak, held up three of his, to signify, that if the Grecian put out one of his eyes, he in turn would put out both his, and with the third finger choke him.

‘ The philosopher, who in elevating his finger, only meant to convey his idea of there being but one supreme, who governed all, imagined that the fool’s holding up three fingers, was to indicate, that to God, the past, the present, and the future, were equally known, and judged from that, that he was a very learned man.

‘ After this he opened his hand, and showed it to the fool, wishing to express that nothing was concealed from the Almighty; but the fool taking this sign portended him a slap on the face, presented his fist to the philosopher, to give him to understand, that for a slap he would give him a punch.

‘ On the contrary, the Greek, already prejudiced in favour of the fool, imagined, that by this gesture he meant to say, that God held the universe in his hand; and judging from that of the profound wisdom of the Romans, he gave them the laws of Solon.’

SNEEZING.

CHEVREAU, in his *Histoire du Monde*, remarks, ‘ that during the reign of Phocas, there was such a dreadful plague, that the persons who assisted at the processions which pope Gregory the Great ordered for the purpose of averting it, died sneezing. Virgil, Sigonius, and others, assure us, that from this event arose the custom of saying, “ *God save, assist, or bless you,*” to persons who sneeze. But,’ continues Chevreau, ‘ this is a mistake, as the history of the gallant in Apuleius, and of Gyton, by Petronius, proves. The Jewish doctors, on the authority of Rabbi Eliezer, as may be seen in his *Pirké Avot*, believe that Jacob was the first who died of disease; that before him every one died with sneezing, and that afterwards no one died in this way, owing to the by-standers expressing some good wish to the person who sneezed; the chief words used were, *baim, tobim*—‘ *health, long life.*’

‘ The learned Perkins, and Gisbert Voet, condemn our following this custom, because it is derived from the Jews and Gentiles; as if Christians should foolishly reject all those maxims and customs which

have been transmitted to us either from one or the other. They add, that it is criminal to adopt them, since the fathers of the church have condemned them.

‘To this may be answered, that they only condemned superstition, and the augurs who predicted certain consequences from sneezing in the evening, in the morning, at midnight, at certain hours, towards the left or right, under the sign of Aries and Taurus, Sagittarius, or Capricorn; and it required but common sense to be certain that sneezing at these times particularly, presaged neither good or evil.’

But if we kindly wish good fortune, or health, to our relations and friends, when they are going a long voyage, or undertake an important concern, where is the harm of saying, *God save you*, &c. when they sneeze? since sneezing is certainly a convulsion, though of short duration, and prejudicial, when violent and frequent. We are also informed by historians and physicians, that death has followed sneezing, and that it is not unfrequently a sign of it.

Some have said, this is very true, and ask, why we do not offer the same wish for a *certain explosion* that often accompanies sneezing, and frequently happens by itself?

Montaigne has explained this with his usual freedom: ‘*Me demandez-vous d’ou vient cette coutume de bénir ceux qui éternuent? Nous produisons trois sortes de vents; celui qui sort par en est trop sale; celui qui sort par la bouche porte quelque reproche de gourmandise; le troisième est l’éternuement; et parce qu’il vient de la tête, & est sans blâme, nous lui faisons cet honnête recueil. Ne vous moquez pas de cette subtilité; elle est, dit on, d’Aristotle.*’

This refinement of Aristotle’s (if it is his) is very ridiculous. According to Suetonius, the emperor Claudius being informed that a man had died from

not taking this liberty, published an edict, by which he permitted it to be done even at table.

SOMNABULIST.

WE translate this very remarkable account of a person who walked in his sleep, from the *Vigneul Marvilliana*; the narrator says,

‘One of my friends having invited me to pass a few days in the country, I accepted his offer, and met with much good company, and several persons of distinction: among them, there was an Italian gentleman, whose name was Agostino Fotari, who walked in his sleep, and performed all the ordinary actions of life as well as when awake.

‘He did not appear to be above thirty years of age, very thin, dark complexion, melancholy appearance; of a solid penetrating genius, capable of comprehending the most abstract sciences. The approach of his derangement was generally at the increase of the moon, and stronger during autumn and winter than spring and summer. I had a strange curiosity to see what they said of him. I communicated my wishes to his valet; he told me wonderful things, and promised to inform me when his master performed this pleasant scene.

‘One evening, near the end of October, we sat down after supper to play at cards. Signor Agostino was of the party, but soon retired to bed. About eleven o’clock, his valet came to inform us, his master was affected; if we wished to see him. I observed him some time, with a candle in my hand; he was sleeping on his back, and slept with his eyes open, but they were steadily fixed; this, according to his valet’s account, was a certain sign of approaching derangement. I felt his hands; they were very cold, and his pulse so languid, that it seemed as though his

blood did not circulate. Near about midnight, Signor Agostino violently pulled back the curtains of his bed, got up, and dressed himself very quickly. I went towards him, and placed a candle near his nose, to which he was totally insensible; his eyes were wide open. Before he put on his hat, he took his belt, which hung on the bed post, but from which his sword had been taken for fear of an accident. Thus dressed, he made several turns round his chamber, then went towards the fire, and seated himself in an arm chair.

‘ A short time after this, he went into a closet where his portmanteau was; this he searched a long time, turned every thing out, replaced them again in good order, and put the key in his pocket, from whence he took a letter, and placed it on the mantle-piece. He then went to the chamber door, opened it, and descended the stairs; when he had got to the bottom, one of us jumped with great force; this seemed to frighten him, and he redoubled his pace.

‘ His valet desired us to walk slowly, and not to speak, because when the noise which is made mixes with his dream, he becomes furious, and runs very fast, as though he were pursued.

‘ Signor Agostino now traversed the court-yard, which was very spacious, and went to the stable; he entered it, caressed his horse, bridled, and wanted to saddle it; and not finding the saddle in its usual place, he appeared much disturbed, like a person out of his senses. He mounted the horse, and galloped to the door of the house; it was shut; he dismounted, took a stone, and struck very forcibly against one of the pannels. After several useless efforts to open the door, he led his horse towards a pond, which was on the other side of the court-yard, let it drink, then tied it to a post, and came back to the house in a tranquil state.

‘ To the noise which the servants made in the kit-

then, he was very attentive, went towards the door, and placed his ear to the key-hole. On a sudden, he went to a parlour, where there was a billiard table; there he struck the balls, and put himself in all the different postures which people who play the game find it necessary to assume sometimes. From thence he went to an harpsichord, on which he played tolerably well, but it seemed to disorder him very much. At last, after two hours' exercise, he returned to his chamber, and threw himself, dressed as he was, on the bed, where we found him at nine o'clock next morning in the posture we left him.

'In these paroxysms, he always slept nine or ten hours. His valet informed us, there were but two ways of rousing him—one to tickle the bottom of his feet; the other, to sound a horn, or play a trumpet at his ears.'

SUMMER-HOUSE.

IN the *Fureteriana* there is this description of a beautifully curious crystal summer-house, belonging to the king of Siam. Furetiere says, he had the account of it from a friend, who had the pleasure of sitting in it.

The king of Siam has in one of his country palaces, a most singular pavilion. The tables, the chairs, the closets, &c. are all composed of crystal. The walls, the ceiling, and the floors, are formed of pieces of plate glass, of about an inch thick, and six feet square, so nicely united by a cement, which is as transparent as glass itself, that the most subtle fluid cannot penetrate. There is but one door, which shuts so closely, that it is as impenetrable to the water as the rest of this singular building. A Chinese engineer constructed it thus as a certain remedy against the insupportable heat of the climate. This

pavilion is twenty-eight feet in length, and seventeen in breadth; it is placed in the midst of a great basin, paved and ornamented with marble of various colours. They fill this basin with water in about a quarter of an hour, and it is emptied as quickly. When you enter the pavilion, the door is immediately closed, and cemented with mastick, to hinder the water from entering; it is then they open the sluices; and this great basin is soon filled with water, which is even suffered to overflow the land; so that the pavilion is entirely under water, except the top of the dome, which is left untouched for the benefit of respiration. Nothing is more charming than the agreeable coolness of this delicious place, while the extreme ardour of the sun boils on the surface of the freshest fountains.

S U M M E R - S H O W E R S .

FOR this curious observation, we are indebted to the learned bishop Huet.

In the summer, after some days of fine weather, during the heat of the day, if a storm happens, accompanied with a few light showers of rain: and if the sun appears immediately after, with all its usual ardour, it burns the foliage and the flowers on which the rain had fallen, and destroys the hopes of the orchard. The burning heat, which the ardour of the sun produces at that time on the leaves and flowers, is equal to the intense heat of *burning iron*. Naturalists have sought for the cause of this strange effect, but they have said nothing which satisfies a reasonable mind. This is, however, the fact: In the serene days of the summer, it is visible that there gathers on the foliage and the flowers, as, indeed, on every other part, a little dust, sometimes more and sometimes less, scattered by the wind. When the

rain falls on this dust, the drops mix together, and take an oval or round form, as we may frequently observe in our houses, on the dusty floor or cieling, when they scatter water before they sweep them. It is thus these globes of water, mingled on the foliage, form so many of those convex glasses which we call Burning Mirrors, and which produce the same effect. Should the rain be heavy and last long, the sun would not then produce this burning heat, because the force and the duration of the rain will have destroyed the dust which formed these drops of water; and these drops, losing their globular form, in which alone consisted their caustick power, will be dispersed without any extraordinary effect.

SUPERSTITION.

OPINIONS obsolete with the learned, descend to the crowd. Hence the modern belief in amulets and charms.

Formerly, among the Romans, it was necessary to consult the appetites of the sacred pullets, before they elected a magistrate or went to battle.

Augustus, an emperour who governed with wisdom, and whose reign was flourishing, having put his right slipper on his left foot, and his left slipper on his right foot, remained immoveable with consternation when he perceived it.

From the annals of France, we learn, that in the year 793, that country was afflicted with a very severe famine; the ears of corn were empty, and strange supernatural beings were heard in the air, announcing themselves to be demons, who had ravaged the harvest, in order to punish the people for not paying the clergy their tythes; and de St. Foix, who relates this anecdote, says, in consequence of this demoniacal interference, they were ordered to be

discharged : he concludes, with humourously asking, ' how the devils came to interest themselves so warmly in behalf of the priesthood ?'

Near the abbey of Clairvaux, in Swisserland, there is a tradition, that an evil spirit lies beneath a mountain, enchained by St. Bernard : and the smiths of that neighbourhood, when they go to work in the morning, always think it their duty to strike three strokes on their anvils, to rivet his fetters. This infernal being deserves much less compassion than those industrious phantoms, who, according to a reputable tradition, are still to be heard, near a southern cliff in Wales, constantly employed in hammering on the brazen wall, which Merlin intended for the defence of Britain. But the heedless enchanter, having, after he had sent them to work, been decoyed by the lady of the lake, into a perpetual confinement, the poor spirits still continue their unavailing labour, and must till Merlin regains his freedom.

In the kingdom of Loango, it is considered as a most unhappy presage for the king, if any one should see him eat or drink ; for which reason he is entirely alone, not even a servant to wait on him, when he is at his meals. Persons who have travelled in that kingdom, have communicated to us a very barbarous action of a king of Loango :

One of his sons, about eight or nine years of age, having imprudently entered the dining saloon, at the moment he was drinking, he got up from the table, called the high-priest, who immediately seized the child, cut his throat, and rubbed his father's arms with the blood, to avert those misfortunes which this presage seemed to menace.

Another king of Loango ordered a dog to be killed, of which he was extremely fond, merely because it followed him to his dinner, and was present while he ate.

The Jews of the present day believe that an apparition has power to appear visibly, and to injure any person who is by himself, and in the dark. That to two persons, though in the dark, the apparition has only power to show itself, but not to do them any injury.

And to three persons, being all together, though in the dark, the apparition has neither the power of showing itself, or to injure any one of them.

The light of a single small candle is a safeguard to a man against the power of an apparition, so as not to be injured invisibly.

That the light of a flambeau is of equal power against an apparition, when a person is alone, as when three are together.

They believe in evil spirits, and call them *kaytes myreeree*; they suppose that whirlwinds are occasioned by them; that they are in all dunghills, and heaps of rubbish; and that they haunt the chambers of lying-in women.

Witchcraft has also a share of their belief; the power of *gayin barang*, or 'an evil eye,' they dread very much. To guard against this, some wear a piece of parchment with cabalistic words written on it; some, a piece of coral, in the shape of a hand and arm; while others carry a piece of garlick, or a bit of the *apbeekoman* of passover. Those who do not carry any of these charms about them, are careful of covering their forehead when they are apprehensive of any danger from an evil eye, by any person looking at them steadily for some time. There are some women amongst them who pretend to cure all distempers, which they believe proceed from an evil eye, by the sympathy of fumigation. Some part of the garment is sent to the doctress, which she holds over some smoaking materials of her composition, muttering some words over the garment under the operation, and that garment being returned in a

a few minutes to the patient to wear immediately, never fails of giving relief, unless their malady has been of too long standing, before the old woman smoaked them.

Of the strange superstitions of remote ages, the trials which those suspected of criminality were compelled to sustain, were the most strange, and on which the philosopher cannot reflect without pain.

The Ordeal, consisted of various kinds; walking blind-fold amidst heated plough-shares; passing through two fires; holding in the hand a red-hot bar; and plunging the hand into boiling water. Challenging the accuser to single combat, when frequently the stoutest champion was allowed to supply their place; the swallowing a morsel of consecrated bread; the sinking or swimming in a river for witchcraft; and various others. By the artifices of the priest, they were sometimes eluded; numberless innocent victims, however, fell sacrifices to such barbarous superstitions. Melancholy contemplation!

In the twelfth century, they were very common. Hildebert, bishop of Mans, being accused of high-treason by our William Rufus, was preparing to undergo one of these trials; when Ives, bishop of Chartres, convinced him that they were against the canons of the constitutions of the church, and adds, that in this manner, *Innocentiam defendere, est innocentiam perdere.*

An abbot of St. Aubin, of Angers, who lived in 1066, having refused to present a horse to the viscount of Touars, which the viscount claimed in right of his lordship, whenever an abbot first took possession of the said abbey, the ecclesiastick offered to justify himself by the trial of the ordeal, or by duel, for which he proposed to furnish a man. The viscount, at first, agreed to the duel; but, reflecting that these combats, though sanctioned by the church, depended

wholly on the skill or vigour of the adversary, and could, therefore, afford no substantial proof of the equity of his claim, he proposed to compromise the matter in a manner which strongly characterizes the times: he waved his claim, on condition that the abbot should not forget to mention, in his prayers, himself, his wife, and his brothers. The abbot accepted the proposal, conceiving, we suppose, the *horse* to be of more value than his *prayers*.

Pope Eugene approved of, and even introduced, the trial by immersion in cold water.

It was about that time, also, that those who were accused of robbery, were put to trial by a piece of barley-bread, on which the mass had been said; and, if they could not swallow it, they were declared guilty. This mode of trial was improved, by adding to the bread a slice of *cheese*; and such were the credulity and firm dependence on Heaven in these ridiculous trials, that they were very particular in the composition of this holy *bread* and *cheese*. The bread was to be of unleavened barley, and the cheese made of ewe's milk of the month of May, no other of the twelve months having any power to detect a criminal.

It is observed by Du Cange, that the expression we have long employed—*‘May this piece of bread choke me!’* comes from this custom.

It is recorded in our history, that earl Godwin died in making this asseveration while swallowing a piece of bread. If the anecdote is true, we can only say, the earl was singularly unfortunate.

Voltaire remarks, that they were acquainted in those times with *secrets* to pass, unhurt, these singular trials. He particularly mentions one for undergoing that of boiling water. These are his words—*‘The whole secret is said to consist in rubbing one’s self a long time with the spirit of vitriol and allum, together with the juice of an onion. None of the*

Academies of Science in our days, have attempted to verify, by experiments, a truth well known to quacks and mountebanks.'

We shall conclude this article, with the opinion of the Rabbins on the resurrection, and which the modern Jews believe. They say, it will not be general, *Gentiles and Christians are to be excluded, as they are classed with beasts and not with men!!!* They also except those who perished in the general deluge; Israelites who have lived improperly; and impious men, whose souls are reduced to nothing. The resurrection is effected through the means of a small bone, called *luz*, and by the Arabians *aibi*, which is the eighteenth vertebra of the spine, and will resist iron, time, and fire. This bone, however, must be softened by the dew; because it is so written in *Isaiab*, xxvi. 19. When mollified, it ferments, and has the same virtue as the earth which God used to form the first man. The bones and nerves, and other parts of the body, assume their proper places, and thus is the resurrection of the body effected!!!—Believe it who pleases.

TACITUS.

THE following observations on this much admired historian, are from the pen of the critical bishop Huet. He writes thus:

'I do not pretend to diminish the esteem in which the merit of Tacitus is generally held, for his penetration into the motives of the events which he relates, and for his political prudence; I only wish to discover their source.

'He was thoroughly acquainted with the deep and radical corruption of the human heart, and with the passions, which are the main springs of human actions. He knew well that there was

scarcely one man whose virtue was pure, and untainted with interest and self-love. It was on these principles that he founded his arguments and his conjectures. And when he sought for the motives of an action, the most blameable often appeared to him the most credible, and he was persuaded, that the surest means of not being deceived in seeking for truth, was to think the worst.

‘ This maxim is certainly useful, when it is not abused ; but he carried it to too great an extent, and from being too suspicious and mistrustful, he has often deprived true merit of its due praise. We should not do him any injustice, if we were to treat him as he has treated others, and attribute his opinions to the same cause he has attributed the actions which he relates—I mean, to the malignity of the human heart ; and we should not be wrong, if we were, on the same principle, to reject the great approbation which his works have received.

‘ It is true, that we should soon turn with disgust from the writings of a perpetual and insipid panegyrist. The salt of slander is an agreeable and poignant relish to reading. Tacitus is loaded with praises, because he has seldom praised any one.’

TITLES.

It is curious to notice the absurd and ridiculous titles, which despots have created and claimed for themselves. It should seem as if it was the quality of supreme power, to enervate the possessors’ minds. In the third and fourth ages of Rome, the emperors styled themselves *divinities* ! In 404, this law of Arcadius and Honorius was published :

‘ Let the officers of the palace be warned to abstain from frequenting tumultuous meetings ; and that those who, instigated by a *sacrilegious* temerity

dare to oppose the authority of *our divinity*, shall be deprived of their employments, and their estates confiscated.' The letters they write are *holy*. When the sons speak of their fathers, it is—' Their father of *divine* memory ;' or—' Their *divine* father.' They call their own laws *oracles*, and *celestial* oracles. So also their subjects address them by the titles of—' *Your Perpetuity—Your Eternity.*' And it appears by a law of Theodore the Great, that the emperors, at length, added this to their titles. It begins thus—' If any magistrate, after having concluded a publick work, put his name rather than that of *our Perpetuity*, let him be judged guilty of high treason.'

The titles (observes de Meunier) which some chiefs assume, are not always honourable in themselves; it is sufficient if the people respect them. The king of Quiterva calls himself the *Great Lion*; and for this reason lions are there so much respected, that it is not permitted to kill them, but at certain royal huntings.

The chiefs of the Natches are regarded by their people as the children of the sun, and they bear the name of their father.

The principal officers of the empire of Mexico, were distinguished by the odd titles of *Princes of unerring javelins*; *Hackers of men*; and *Drinkers of blood*.

The king of Monomotapa is surrounded by musicians and poets, who adulate him by such refined flatteries as, *Lord of the sun and moon*; *Great magician*; and *Great thief*!

The wild imaginations of the Asiatics have bestowed as ridiculous titles of honour on their *princes*. The king of Arracan assumes the following ones: Emperor of Arracan; Possessor of the white elephant, and the two ear-rings, and in virtue of this possession, legitimate heir of Pegu and Brama; lord

of the twelve provinces of Bengal; and the twelve kings who place their heads under his feet.

His majesty of Ava is called *God*: when he writes to a foreign sovereign, he calls himself—The king of kings, whom all others should obey, as he is the cause of the preservation of all animals; the regulator of the seasons, the absolute master of the ebb and flow of the sea, brother to the sun, and king of the four and twenty umbrellas!—These umbrellas are always carried before him, as a mark of his dignity.

The titles of the king of Achem, are singular though voluminous. We shall select the most striking ones. He is sovereign of the universe, whose body is luminous as the sun; whom God created to be as accomplished, as is the moon at her plenitude; whose eye glitters like the northern star; a king as spiritual as a ball is round; who when he rises shades all his people; from under whose feet a sweet odour is wafted, &c. &c.

After a long enumeration of the countries possessed by the king of Persia, they give him some poetical distinctions; *The branch of honour*; *the mirror of virtue*; and *the rose of delight*.

The title of *Illustrious*, was never given, till the reign of Constantine, but to those whose reputation was splendid in arms or in letters. Flatterers had not yet received this word into their vocabulary. Suetonius has composed a book, to mention those who had possessed this title; and, as it was *then* bestowed, a moderate book was sufficient to contain their names.

In the time of Constantine, the title of *Illustrious* was given more particularly to those princes, who had distinguished themselves in war: but it was not continued to their descendants. At length, it became very common; and every son of a prince was *Illustrious*. It is now a word of little signification.

A French critick has well observed, that there is a very proper distinction to be made between the epithets of ILLUSTRIOUS and FAMOUS.

Niceron has entitled his celebrated work, *Mémoires pour servir à l'Histoire des Hommes ILLUSTRÉS dans la République des Lettres*. The epithet ILLUSTRIOUS is always received in an honourable sense; yet, in these Memoirs, are inserted many authours, who have only written with the design of combating religion and morality. Such writers as Vanini, Spinoza, Woolston, Toland, &c. had been better characterized under the more general epithet of FAMOUS; for it may be said, that the 'ILLUSTRIOUS are FAMOUS, but that the FAMOUS are not always ILLUSTRIOUS.'

Formerly (says Houssaie) the title of *Highbness* was only given to kings; but now it has become so common, that all the great houses assume it. All the great, says a modern, are desirous of being confounded with princes, and are ready to seize on the privileges of royal dignity. We are already arrived to *Highbness*. The pride of our descendants, I suspect, will usurp that of *Majesty*.

Ferdinand, king of Arragon, and his queen Isabella, of Castile, were only treated with the title of *Highbness*. Charles was the first who took that of *Majesty*; not in his quality of king of Spain, but as emperor.

Formerly kings were apostrophized by the title of *Your Grace*. Henry VIII was the first (says Houssaie) who assumed the title of *Highbness*; and at length *Majesty*. It was Francis I, who began to give him this last title, in their interview in the year 1520.

So distinct were once the titles of *Highbness* and *Excellence*, that when Don Juan, the brother of Philip II, was permitted to take up the latter title, and the city of Grenada saluted him by the title of

Highbness, it occasioned some serious jealousy at court; and had he persisted in it, he would probably have been condemned for treason.

After these historical notices respecting titles, the reader will smile, when he is acquainted with the reason of an honest curate, of Montferrat, who refused to bestow the title of *Highbness* on the duke of Mantova, because he found in his breviary these words, *Tu solus Dominus, tu solus Altissimus*; from all which he concluded, that none but the Lord was to be honoured with the title of *Highbness*!

We cannot conclude this article, without noticing the folly and absurdity of our monarchs styling themselves, '*Kings of France.*' Would it not be more consistent with the dignity of the sovereign of an enlightened nation, to wave this ideal claim?

TRANSLATION.

FOR the benefit of some of our modern translators (or rather *traducers*) we copy the subsequent remarks from an old publication:

To render a *translation* perfect, it is necessary to attend to these rules:—The translator must possess a thorough knowledge of the two languages. He must be exact, not only in giving the thoughts of his authour, but even his own words, when they become essential and necessary. He must preserve his spirit and peculiar genius. He must distinguish every character by its manners and its nature, by unfolding the sense and the words with suitable phrases and parallel expressions. He must yield beauties by other beauties, and figures by other figures, whenever the idiom of language does not admit of a close version. He must not employ long sentences, unless they serve to render the sense more intelligible, and the diction more elegant. He must attempt a neatness in his

manner; and, to effect this, he must know skilfully to contract or enlarge his periods. He must unite the too concise sentences of his authour, if his style, like that of Tacitus, be close and abrupt. He must not only sedulously attempt precision and purity of diction, but he must strive also to embellish his version with those graces and images which frequently lie so closely hidden, that nothing but the being familiarly conversant with his authour can discover them. And, lastly, he must present us with the sentiments of his authour, without a servile attachment to his words or phrases, but rather, according to his spirit and his genius.

A translator is a painter, who labours after an original. He must carefully reveal the *traits* of his model. He copies, he does not compose. Whenever he trespasses on his limits, he ceases to be a *translator*, and becomes an *authour*.

TRAVELLERS.

A FRENCH writer remarks, that Addison, in one of his papers in the Spectator, returns thanks to Providence for being an Englishman; as the English language is more analogous to the taciturnity of his character; and the number of monosyllables, of which it is composed, affords him the means of expressing his ideas with as little sound as possible. 'Now I,' continues our writer, 'also thank the Almighty for having been born a Frenchman, because I am fond of rambling about; and it is very agreeable and convenient to me, to find my language spoken among all people throughout Europe; and this being the case, we never think of studying any other language, as with our own we may travel any where.'

The Parisians, in particular, are so persuaded

this is the fact, that they imagine there is scarcely a person on the face of the globe, but who understands French.

It is true, that in all the Christian countries, the nobility, literary persons, and most of those above the lower order, study the French language in particular, and in general speak it ; but it is also true, that in every country in the world, the people speak their own language, or peculiar dialect ; and in the provinces of France, particularly, it is difficult to make them understand when they are spoken to even in French. The confidence with which the French travel about, speaking their language indiscriminately to all nations, and the certainty with which they think they must be understood, has often been productive of laughable mistakes. The following is an example ; and what renders it more really amusing, is, that we are assured it is a fact :

A young Parisian, travelling to Amsterdam, was attracted by the remarkable beauty of a house situated near the canal. He addressed a Dutchman in French, who stood near him in the vessel, with, ' Pray, Sir, may I ask, who that house belongs to ? ' The Hollander answered him in his own language, '*Ik kan niet verstaan,*' ' I do not understand you.' The Parisian not doubting but what he was understood, took the Dutchman's answer for the name of the proprietor. ' Oh ! Oh ! ' said he, ' it belongs to Mr. Kaniferstane. Well, I am sure he must be very agreeably situated ; the house is most charming, and the garden appears delicious. I don't know that ever I saw a better. A friend of mine has one much like it, near the river at Choise ; but I certainly give this the preference.' He added many other observations of the same kind, to which the Dutchman, not understanding them, made no reply.

When he arrived at Amsterdam, he saw a most beautiful woman on the keys, walking arm in arm

with a gentleman ; he asked a person that passed him, who that charming lady was ? but the man, not understanding French, replied : '*Ik kan niet verstaan.*' 'What, Sir,' replied our traveller, 'is that Mr. Kaniferstane's wife, whose house is near the canal ? Indeed, this gentleman's lot is enviable ; to possess such a noble house, and so lovely a companion.'

The next day, when he was walking out, he saw some trumpeters playing at a gentleman's door, who had got the largest prize in the Dutch lottery. Our Parisian, wishing to be informed of the gentleman's name, he was still answered ; '*Ik kan niet verstaan.*' 'Oh !' said he, 'this is too great an accession of good fortune ! Mr. Kaniferstane proprietor of such a fine house, husband to such a beautiful woman, and to get the largest prize in the lottery ! It must be allowed that there are some very fortunate men in the world.'

About a week after this, our traveller walking about, saw a very superb burying. He asked, whose it was ? '*Ik kan niet verstaan,*' replied the person of whom he asked the question. 'Oh ! my God,' exclaimed he, 'poor Mr. Kaniferstane, who had such a noble house, such an angelick wife, and the largest prize in the lottery. He must have quitted this world with great regret ; but I thought his happiness was too complete to be of long duration.' He then went home, reflecting all the way on the stability of human affairs.

From among some singularly happy thoughts of Balthazar Gratian, authour of the *Courtier*, we select the following : He describes his hero as travelling in search of a *true friend*. Among the most curious things that attracted his attention, these are distinguished. A poor judge, with his wife, neither of whom had any fingers on their hands ; a great lord, without any debts ; a prince, who was never offended

at the truth being told him to his face; a poet, who became rich by the produce of his works; a monarch; who died without any suspicion of having been poisoned; a humble Spaniard; a silent Frenchman; a lively Englishman; a German, who disliked wine; a learned man; recompensed; a chaste widow; a madman discontented; a sincere female; and, what was more extraordinary than all these singularities, he meets a *true friend*.

TURKS.

It has been frequently asserted, that the Turks are inimical to the cultivation of literature; it is an assertion, however, not strictly correct; as they have many general and particular histories of their country from the reign of the sultan Osman down to the present date.

There were several of these histories in the library of the late king of France, none of which have ever been translated, except the Annals of Leunclavius.

As a farther proof that the Turks are not totally neglectful of literature, the library of the grand Signor is reckoned as a part of his treasures. They have also many historians who receive certain stipends, and who write, with much care and exactness, accounts of the glorious actions and conquests of their princes.

Among these writers, there was one who abridged their history; it finishes at the capture of Kaminieck, contains many interesting circumstances, and several very curious anecdotes of the seraglio.

The Turks have also another famous history among them, entitled '*The History of Kings*.' It is written in Persian verses, and contains a full account of the of the ancient kings of Persia. The authour calls himself *Ferdous*, who, although of the meanest birth,

had such wonderful powers for poetry, that his work was generally read and admired throughout the Levant.

The king of Persia, in whose reign he lived, was so delighted with the work, and approved of it so highly, that, it is said, he gave the authour a piece of gold for every distich. The work consisted of sixty thousand! And as it was enriched with a great number of plates, each copy was sold at one hundred crowns.

The art of writing is not, however, general among the Turks; and when a lover wishes to communicate his sentiments in writing, they have a mode of effecting it without pen, ink, or paper: by the means of flowers, fruits, woods, silks, stuffs, and colours, of which they make a packet, each article having an allegorical sense. The packet is called a *Selam*.

Those who employ this mode of communication, have always a casket stored with the necessary articles to compose a *Selam*. They have a dictionary which they know by head, of the allusions they wish to give by their flowers, &c.—Thus,

An ambret signifies, *we are both of one mind*. A piece of a rose-bush—*I weep continually, but you deride my tears*. A piece of cloth—*I am tired with your importunities*. A piece of canvas or buckram—*We shall be together to-morrow*. A piece of silk—*You have gained my mind*. A looking-glass—*I am ready to sacrifice myself for you*. A pistol—*I love you very much*.

A grain of a raisin, some blue silk, a pea, a morsel of sugar, and a piece of the wood of aloes, arranged in certain order, forms a billet-doux to this effect.

My heart, I am in love with you; the pain which my love occasions to me, has nearly deprived me of my senses; my heart passionately desires you; give my disease the necessary remedy.

As it is not perhaps generally known why the

sovereign of the Ottoman empire is called *The Great Turk*, we shall here notice the reason. It is not as some have conceived, to distinguish him from his subjects. Mahomet the Second, was the first of these emperors on whom the Christians bestowed the title of '*The Great Turk*.' It was not in consequence of his noble deeds, that this splendid title was bestowed on him, but from the vast extent of his dominions, in comparison of those of the sultan of Iconia, or Cappadocia, his cotemporary, who was distinguished by the title of '*The Little Turk*.' After the taking of Constantinople, Mahomet the Second deprived the latter of his domains; and still preserved the title of '*The Great Turk*,' though the propriety of it was destroyed by this event.

TYRANNY, FEUDAL.

THE Feudal government introduced a species of servitude, till that time unknown, and which was called The Servitude of the Land. The Bondmen, or Villains, did not reside in the house of their Lord; but depended entirely on his caprice; and he sold them, as he did the animals, with the field where they lived, and which they cultivated.

It is difficult to conceive with what insolence the petty lords of those times tyrannized over their Villains; they not only oppressed their slaves with unre-mitted labour, instigated by a vile cupidity; but their whim and caprice led them to inflict miseries without even any motive of interest.

In Scotland, they had a right to enjoy the first-fruits of all the Maidens; and Malcom the Third did not abolish this shameful right but by ordering that they might be redeemed by a quit-rent.

Dalrymple has attempted to render this circum-

stance doubtful; our readers will however recollect, that this historian is a Scotchman.

Others, to preserve this privilege, when they could not enjoy it in all its extent, thrust their leg, booted, into the bed of the new-married couple. Others have compelled their subjects to pass the first night at the top of a tree, and there to consummate their marriage; to pass the bridal hours in a river; to be bound naked to a cart, and to trace some furrows as they were dragged; or to leap, with their feet tied, over the horns of stags.

Sometimes their caprice commanded the bridegroom to appear in drawers at their castle, and plunge into a ditch of mud; and sometimes they were compelled to beat the waters of the ponds, to hinder the frogs from disturbing the lord!

There was a time when the German lords reckoned, amongst their privileges, that of robbing on the highways of their territory!

We beg leave to remind the reader of the shameful behaviour of Geoffrey, Lord of Coventry, who compelled his wife to ride naked, on a white pad, through the streets of the town; that by this mode, he might restore to the inhabitants those privileges of which his wantonness had deprived them.

When the abbot of Figeac makes his entry into that town, the lord of Montbrun, dressed in a Harlequin's coat, and one of his legs naked, is compelled, by an ancient custom, to conduct him to the door of his abbey, leading his horse by the bridle.

The Feudal Barons frequently associated, to share amongst them those children of their Villains who appeared to be the most healthy and serviceable, or who were remarkable for their talents; and, not infrequently, sold them in their markets, as they did their beasts.

The Feudal Servitude is not, even in the present enlightened times, entirely abolished in Poland, in

Germany, and in Russia. In those countries, the Bondmen are still entirely dependent on the caprice of their masters. The peasants of Hungary, or Bohemia, frequently revolt, and attempt to shake off the pressure of Feudal tyranny; and it is ardently to be wished that their wretched servitude should in some measure be softened.

It is scarce thirty years past, when a lord or prince of the Northern Countries, passing through one of his villages, observed a little assembly of peasants and their families amusing themselves with dancing. He commanded his domestics to part the men from the women, and confine them in the houses. He ordered that the coats of the women might be drawn up above their heads, and tied with their garters. He then permitted the men to be liberated, and inflicted a severe castigation on all those who did not recognize their wives in that state!

Unlimited power extinguishes every sentiment of justice and humanity; and Nobles, accustomed to command their Bondmen, will treat their domestics as slaves. Those of Siberia punish theirs by an abundant use of the cudgel or rod. The Abbé Chappe saw two Russian slaves, undress a chambermaid, who had, by some trifling negligence, given offence to her mistress: after having uncovered as far as her waist, one placed her head betwixt his knees; the other held her by the feet; while both, armed with two sharp rods, violently lashed her back, till it pleased the tyrant of the house to decree *it was enough!*

‘I cannot,’ says the ingenious George Dyer (in his work entitled, ‘The Complaints of the Poor People of England’) ‘forbear noticing some remains of that barbarous system, called Feudal, which though its severity is somewhat abated in modern times, has still left behind it many instances of oppression in Britain. The effects of this system in Roman Ca-

tholick countries, are cruel and impious. Great families are divided—the younger branches of them turned into beggars—and *religious* houses filled with praying nuns, and dreaming monks.’

‘I have not words,’ continues this amiable writer, ‘to express my horror at this cruel policy. In England, the law of primogeniture makes the younger branches of rich families poor; throws them as pensioners on the publick purse; forms them into creatures and tools of factions; or makes them fly for shelter into the navy, the army, the law-courts, and the church; men, perhaps, without courage, without experience, without knowledge, without piety. To see a family composed, suppose of twelve children, living at the same table, formed into the same habits, and accustomed to the same connections, and then dividing, in future life, the one perhaps on an estate of twelve thousand pounds a year, the rest on a few hundreds, is offering violence to nature. To females, towards whom the present customs of society are on other accounts peculiarly unfavourable, to whom, therefore, parental regards ought at least to have shown impartiality; to females, I say, the law of primogeniture is peculiarly unfavourable. To this unnatural law, are to be traced the prostitution of many young women of good birth, and the unsuitable connections which they form, merely to procure a maintenance. If Mr. Paine had never written any thing, but a few affecting pages on this subject, he would have left impressions of respect on my heart, which no prosecutions will ever be able to obliterate.

‘Though the great outlines of feudal vassalage were some of them removed, about a century ago, in England, many of them, I repeat, still remain. These prevent the improvement of land, which is best promoted on small estates, where proprietors cultivate the land, not for a lord, but for themselves. *Seignoria*

rights are yet attached to almost every current of water—to mill streams—fish-ponds—and forests;—they are to be seen in the distribution of villages and farms; each of which has some seignoral impositions and claims between great and little lords. These *rights*, as they are called, of lords of manors and great landholders, the remains of ancient vassalage, prove wrongs to the poor, they are to be reckoned among the circumstances that spread poverty among the lower ranks of people in the country; and since enclosures have prevailed, the great farmers and landholders swallow up the less: hence the small farmer becomes a labourer; and hence the deserted village.' The sad effects of this practice is thus described by Goldsmith, in his Poem of that name:

' Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade,
A breath may make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroy'd, is ne'er to be supply'd.'

VALOUR.

THE rapidity and ease with which the first conquerors of America obtained victories, would make us believe that the timid inhabitants of that region were only wandering societies, and flew before the fierce Europeans. Yet what man ever showed more valour than an islander of St. Domingo, of whom the history of that island gives this account?

In the year 1502, when the Spaniards were endeavouring to establish themselves in St. Domingo, two Spanish gentlemen, one named Valdenebro, and the other Pontevreda, observed an Indian at a distance. Valdenebro quitting his comrade, ran towards the islander with uplifted lance. The Indian, to save

himself, shot an arrow on the Spaniard; it missed, and at the same instant received the lance in his body. The Indian immediately drew it out, and seizing the bridle of his enemy's horse, with an intent to pierce it, the Spaniard buried his sword in the Indian's body; this also he took out, as he had done the lance, and though the Castilian held the handle, he made him quit it.

Valdenebro then took his dagger, and plunged it into the Indian's breast; this he also freed himself from with as much facility as he had from the sword and lance. Pontevreda, who saw his companion disarmed and in danger, galloped to his assistance. The Indian received him firmly, although streaming with blood from three large wounds which he had received from Valdenebro. Pontevreda gave him three others in the same manner, and with the same success; and the two gentlemen found themselves disarmed and put to flight by one of those men whom they thought inferior to their dogs. A few minutes afterwards, the Indian expired.

We can in this instance not only say, that no warrior ever died more gloriously with his arms in his hands; but it was an event that perhaps has no parallel in history, to see the victorious seek their safety by flight, and the vanquished with all the marks of victory.

V E N I C E.

It is generally known, that the Doge of Venice, accompanied by the senators, and in the greatest pomp, marries the sea every year.

Those who are not acquainted with the wisdom of the Venetian laws, and only judge of institutions by their appearance, think this ceremony a most indecent and extravagant vanity; they imagine that the

Venetians only solemnize this fête, because they believe themselves to be masters of the sea.

The marriage of the doge with the sea is performed with the most noble intentions. The sea is the symbol of the republick: he marries one, without the power of possessing it; he is at the head of the other, without having a right to the sovereign power.

He is the first magistrate, but he is not the master, nor do they wish that he should become so; and they place, among other barriers to his domination, a custom, which reminds him that he has no more authority over the republick, that he governs with the senate, than over the sea, notwithstanding the marriage he is obliged to celebrate with her.

In giving this explanation to the custom, there is no vanity, or motives of pride. The doge commits no indecency, by following a law which shows him the limits of his power, and the nature of his obligations.

VERSE.

WHETHER poetical geniuses only can decide on poetical compositions, we will not attempt to determine. We know, however; that men who have evinced great learning and ingenuity in their prosaick writings, have falsely criticized some of the most delightful productions of this divine art. Perhaps they did not well consider the very essential difference there is between verse and prose, and which the erudite Huet thus describes:

‘Amongst the differences which distinguish verse from prose, I perceive one which is not sufficiently observed, or observed too superficially and generally, rather than clearly and minutely; which sometimes seems forgotten, but which appears to me notwithstanding essential. It is, that *VERSE* is subjected

to very narrow limits for its measure, numbers, quantity and rhyme; but it is very free for its thoughts, expressions, and figures. Poets are permitted unlimited freedoms, which are called poetical licences and daring turns; these are even required as necessary ornaments. PROSE, on the contrary, has entire liberty in what regards the arrangement of words, nor is it servilely subjected to the judgment of the ear; but its thoughts and figures are submitted to the strictest rule; and although its style is not measured, it must however be numerous and chaste, and display marks of that order and arrangement which must clearly reflect the mind.

VICAR OF BRAY.

THIS reverend son of the church was a Sixtus the Fifth in his principles. His pious versatility is probably not so well known to our readers as his name.

The Vicar of Bray, in Berkshire, was a Catholick during the reign of Henry the Eighth, and a Protestant in that of Edward the Sixth. When Queen Mary came to the throne, he resumed the Catholick faith, and on the accession of Elizabeth, he again renounced it for Protestantism. When this *steady* believer was reproached with being a scandal to the gown, he replied, 'I cannot help that: but, if I changed my religion, I am sure I kept true to my principle, which is, to live and die Vicar of Bray.'

VIRGINITY.

WHAT should we say at this period of a woman near death, who should lament dying without losing

her virginity? 'Let me,' said Jephtha's daughter to her father, when he informed her of his vow to sacrifice her, 'let me go up to the mountains and weep my virginity for two months.' At the end of this time she returned, and her father fulfilled his vow. It may be here remarked, that the Jews consider it as a great stigma for either sex to die unmarried, if the parties have attained the proper age.

In the literary History of France, the writings of the fathers (works now scarcely known even by their titles) are critically noticed, and extracts given. From these we learn, St. Ambrose wrote three books on VIRGINITY. They were produced in the fourth century, and his exhortations made a lively impression on the minds and hearts of the girls, not only in Milan, where he resided, but in the most distant provinces.

He also informs us, that the virgins of Bologna amounted to the number of *twenty*! He says, that they performed all kinds of needle-work, not merely to gain their livelihood, but also to be enabled to perform acts of liberality, and that they employed great zeal and singular industry to entice other girls to join the holy profession of VIRGINITY. He exhorts daughters, in spite of their parents, and even their lovers, to consecrate themselves. 'I do not blame marriage,' he says, 'I only show the advantages of VIRGINITY.'

He composed this book in so florid a style, that he considered it to require some apology. A Religious, of the Benedictines, published a translation of this work, in the year 1689.

So sensible was St. Ambrose of the *rarity* of the profession he would establish, that he thus combats his adversaries: 'They complain that human nature will be exhausted; but I ask who has ever sought to marry, without finding women enough from amongst whom he might chuse? What murder, or what

war, has ever been occasioned for a virgin? It is one of the consequences of marriage to kill the adulterer, and to war with the ravisher.

He wrote other treatises on VIRGINITY; one is called '*Of the perpetual Virginity of the Mother of God.*' He attacks Bonosius on this subject, and defends the virginity, which was indeed greatly suspected by Bonosius, who, however, acquired nothing by this bold suspicion but the dreadful name of *Heretic*. A third treatise was entitled, '*Exhortation to Virginity*;' a fourth, '*On the Fate of a Virgin*,' is more curious. He relates the misfortunes of one *Susannah*, who by no means resembled her name-fake; for having made a vow of virginity, and taken the veil, she indulged afterwards in illicit gratifications, which she endeavoured to conceal, but the precaution was in vain; it only tended to render her more culpable. Her behaviour indeed had long afforded ample food for the sarcasms of the Jews and Pagans. St. Ambrose compelled her to perform publick penance, and, after having declaimed on her double crime, gave her hopes of pardon, if, like '*Sœur Jeanne*,' she would sincerely repent; and to complete her chastisement, he ordered her every day to recite the fiftieth psalm!

Varillas, the historian, says, the Prior of one of the most distinguished monasteries in France, frequently entreated him to examine a work of one of his monks, and to give him his opinion on it. Varillas, after much sollicitation, consented. The day was fixed,—when, to his astonishment, seven large folio volumes were presented for his inspection. It may easily be supposed, our critick was rather disheartened; but his surprize was by far greater, when on opening the first volume, he found it entitled, *Summa Dei-paræ*. Like St. Thomas, who had formed a *Sum* or System of Theology, so our monk had made a *Sum* of the *Virgin*. Varillas instantly perceived

the design of the holy recluse, who said, he had employed thirty years on the work, and had discussed *three thousand* questions on the Virgin, not a single one of which, he exultingly asserted, had ever been conceived by any one but himself !

Though we do not imagine such a work would ever be sought for, it may be necessary to add, it was never printed. Varillas advised the prior to amuse the industrious old monk with promises of publication, but never to do it, and, after his death, to commit the volumes to the flames.

Another visionary monk indulged himself in composing a work equally extravagant in its design, and highly obscene. It was published in Paris, in 1668. Its title was, *Devote Salutation des Membres Sacrés du Corps de la Glorieuse Vierge, Mère de Dieu* ; or, A Devout Salutation of the Sacred Members of the Glorious Virgin, the Mother of God. From the '*Journal des Sçavans*,' we copy the following specimens of these *Salutations* :

SALUTATION TO THE HAIR.

I salute you, charming hair of Mary ! Rays of the mystical Sun ! Lines of the centre of circumference of all created perfection ! Veins of gold of the mine of love ! Chains of the prison of God ! Roots of the tree of life ! Rivulets of the fountain of Paradise ! Strings of the bow of charity ! Nets that caught Jesus, and shall be used in the hunting-day of souls !

SALUTATION TO THE EARS.

I salute ye, intelligent ears of Mary ! Ye presidents of the princesses of the poor ! Tribunal for their petitions ! Salvation at the audience of the miserable ! University of all divine wisdom ! Receivers general of all wards ! Ye are pierced with the rings of our chains ; ye are impearled with our necessities !

We shall close this article with Valois' observations on this eccentric publication. 'What would Innocent XI have done, after having abolished the shameful office of the Conception, Indulgences, &c. if he had seen a volume, in which the impertinent devotion of that visionary monk caused to be printed, with permission of his superiors, Meditations on all Parts of the Holy Virgin. Religion, decency, and good sense, are they not alike wounded by such an extravagance?'

VOLUPTUARY.

To form a complete voluptuary, a firm unprejudiced mind, and a sound body, are requisite, because they make him fond of life. Enamoured with nature, he admires her various beauties, setting a proper value on each. His heart is never infected by the poison of disgust or loathing.

Superior to fortune and her capriciousness, he is every thing to himself, nor knows any ambition but that of being happy. A true scholar of Epicurus, thunder cannot alarm, nor death affright him.

Although the trees lose their verdure and their leaves, he still preserves his passion. When rivers are chained with ice, and the earth deep frozen, there is a summer warmth within his heart.

Is he with his Delia?—Winds, rains, wintry storms, warring elements, instead of marring, heighten the joys of our modern Tibullus. If the surface of the sea be calm and unruffled, he looks on it as an emblem of that peace, which should ever subsist between them. But if outrageous hurricanes cause wild commotions there, and

The yesty billows swallow navigation up,

the frightful billows cannot disturb him, while Delia continues kind.

He makes every object concur to his happiness; the spring's gay livery delights him, its colour is so friendly and gentle to the eye. The rising and setting sun he views with admiration, and their varied decorations, inimitable by the painter's art, however excellent.

With less wonder, but more delight, he enjoys the moon's silver light, to grateful travellers a kind substitute for the bright orb that rules the day. He smiles to the stars that brilliantly sparkle from the azure vault.

If his days be happy, happier still are those blissful nights, which have so many peculiar advantages. They inspire pleasing reveries, and invite to walk by the twilight in the grove. Is Delia there?—He asks no more, she is the universe to him.

W A R.

THAT the art of war in this country was not so well understood a few centuries back, as at the present period, we have evident proof from Froissart's Account of Edward the Third's Expedition against the Scots, soon after he came to the crown.

Although in their own country, and at a very moderate distance from Carlisle and Newcastle, yet 'Three dayes and three nightis, they' (the whole English army) 'were, in manner, without brede, wyne, candel, or lyght, foder or forage, or any manner of purveyance.' To complete the confusion of the scene, the king was obliged to offer to whomsoever would bring him word in what place the Scots were, 'A hundred pounds lande to hym and to his heires for ever, and to be made a knyght of the kyngis hande.'

To the enthusiasm which war enkindles, may be attributed its singular laws and customs. We here present some of the most extraordinary.

They frequently condemned at Carthage their generals to die, after an unfortunate campaign, although they were accused of no other fault. We read in Du Halde, that captain Mancheou, a Chinese, was convicted of giving battle, without obtaining a complete victory, and he was punished.—With such a perspective at the conclusion of a battle, generals will become intrepid, and exert themselves as much as possible, and this is all that is wanted.

When the savages of New France take flight, they pile the wounded in baskets, where they are bound and corded down, as we do children in swaddling cloaths.—If they should happen to fall into the hands of the conquerours, they would expire in the midst of torments. It is better, therefore, that the vanquished should carry them away, in any manner, though frequently even at the risk of their lives.

The Spartans were not allowed to combat often with the same enemy. They wished not to inure them to battle; and if their enemies revolted frequently, they were accustomed to exterminate them.

The governors of the Scythian provinces gave annually a feast to those who had valiantly, with their own hands, dispatched their enemies. The skulls of the vanquished served for their cups; and the quantity of wine they were allowed to drink, was proportioned to the number of skulls they possessed. The youth who could not yet boast of such martial exploits, contemplated distantly the solemn feast, without being admitted to approach it. This institution formed courageous warriors.

When men attempt to assimilate principles with laws which are absolutely irreconcilable, they generally fall into unpardonable contradictions.

The Jews suffered themselves to be attacked, with-

out defending themselves, on the sabbath-day, and the Romans profited by these pious scruples. The council of Trent ordered the body of the constable of Bourbon, who had fought against the pope, to be dug up, as if the head of the church was not as much subjected to war as others, since he is a temporal prince.

Pope Nicholas, in his answer to the Bulgarians, forbids them to make war in Lent, unless there be an urgent necessity.

Among the many stratagems which have at various times been employed to subdue an enemy, perhaps the following, from the *Memoires de St. Philippe*, is the most horrid and detestable that ever disgraced humanity :

The Portugueze, who supported the pretensions of the Arch-duke Charles to the throne of Spain, had, by the success of arms, in 1706, penetrated as far as Madrid. The courtezans of this city determined to destroy the Portugueze army; to effect which, those whose bodies were in the most envenomed state, perfumed and painted themselves, went by night to the Portugueze troops and slept with them in their tents; the consequence of which was, that in less than three weeks, six thousand Portugueze perished with disease! Mistaken patriotism!

WAX-WORK.

THERE have been many curious productions of this kind exhibited in London. Menage, however, describes one far superior to any of them, and which must have appeared a little miracle. In the year 1675, the duke de Maine received a gilt cabinet, about the size of a moderate table. On the door was inscribed—'THE CHAMBER OF WIT.' The inside displayed an alcove and a long gallery. In an arm

chair was seated a figure of the duke, composed of wax, of the most inimitable resemblance. On one side stood the duke de la Rochefoucault, to whom he presented a paper of verses for examination. M. de Marcillac, and Bossuet, bishop of Meaux was standing near the arm chair. In the alcove, Madame de Thianges, and Madame de la Fayette, sat retired, reading a book. Boileau, the satirist, stood at the door of the gallery, endeavouring to prevent seven or eight bad poets from entering. Near Boileau, stood Racine, who seemed to beckon to la Fontaine to come forward. All these figures were formed of wax, and all exquisite imitations.

WEDNESDAY, ASH.

AMONG various nations, ashes were formerly employed as a mark of grief and repentance. The Hebrews covered their heads with ashes in time of publick calamity. The inhabitants of Nineveh expiated their crimes by the use of sackcloth and ashes. In the primitive church, the bishop marked the sinner's forehead with ashes, at the beginning of his penitence; and from thence is derived the custom (ordered by the council of Benevento in the year 1091) of going to receive the ashes on the Wednesday preceding Lent.

Menage says, he believes he was the first who discovered these verses in Virgil to be applicable to Ash-wednesday :

Hi motus animorum atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescent.

GEORG. I. 4. v. 86, 87.

The editor of the *Menagiana* tells us, that he heard a capuchin preach on Ash-wednesday at Dijon, who very seriously quoted these verses from Virgil,

and applied them to the ceremony that takes place at the church on that day, saying, that the idea of our being dust, and that we shall return to dust, ought to allay all the irregular movements of the soul, and the contests of the flesh against the spirit.

The most curious observation on Ash-wednesday, was that made by a Turk, who, on his return from France, told the grand seignior, that on certain days of the year (he meant the carnival) the French went mad, and that a little of a certain powder, applied to their foreheads, brought them to their senses again.

WIVES, of *Literary Men.*

THE lively d'Argonne remarks, that the generality of ladies married to literary men, are so vain of the abilities and merit of their husbands, that they are frequently unsufferable. He illustrates this observation by the subsequent anecdotes.

The wife of Barclay, authour of the *Argenis*, considered herself as the wife of a demi-god. This appeared glaringly after his death; for cardinal Barberini having erected a monument to the memory of his tutor, next to the tomb of Barclay, Mrs. Barclay was so irritated at this, that she demolished the monument, brought home his bust, and declared that the ashes of so great a genius as her husband should never be placed so near so villainous a pedagogue.

Salmasius's wife was a termagant; and Christina said she admired his patience more than his erudition, since he was married to such a shrew. Mrs. Salmasius indeed considered herself as the queen of science, because her husband was acknowledged as sovereign among the criticks. Our good lady always joined the learned conferences, which he held in his study. She spoke loud, and decided with a tone of majesty. Salmasius was as mild in conversation as

he was the reverse in his writings. Our proud Xantippe considered him as acting beneath himself if he did not scatter plentifully his abuse, and call every one names.

The wife of Rohault, when her husband gave lectures on the Philosophy of Descartes, used to seat herself on these days at the door, and refused admittance to every one shabbily dressed, or who did not discover a genteel air. So convinced was she that to be worthy of hearing the lectures of her husband, it was proper to appear fashionable. In vain our good lecturer consumed himself in telling her that Fortune does not always give fine cloaths to philosophers.

Happy, thrice happy, must be the man of letters, whose wife has a mind cultivated and disposed to participate in his literary pursuits. Such a woman also would fully enjoy the truly refined pleasures of matrimonial intercourse. But where vanity and not taste impels females to unite themselves to scholars, happiness is not to be expected. Glover's wife, while he was translating Leonidas, revenged herself for his inattentions.

WRITING.

FROM the Literary History of France, we extract the following curious particulars :

The most ancient mode of writing was on *cinders*, on *bricks*, and on *tables of stone* ; afterwards, on *plates* of various materials, on *ivory*, and similar articles.

In the book of Job, mention is made of the custom of writing on *stone*, and on sheets of *lead*. It was on tables of *stone* that Moses received the laws written by the finger of God himself. The Gauls, in the time of Cæsar, wrote on *tables*, but of what they were composed is not known. This manner of writing we still retain, in respect to inscriptions, epi-

taphs, and such memorials as we are desirous should reach posterity.

These early inventions led to the discovery of tablets of *wood*; and as *cedar* is incorruptible because of its bitterness, they chose this wood for their most important writings. From this custom arises the celebrated expression of the ancients, when they meant to give the highest eulogium of an excellent work, *et cedro digna locuti*; that it was worthy to be written on cedar.

A writer in the British Critick, has however observed, this meant *oil of cedar*; with which valuable MSS. of parchment were anointed, to preserve them from corruption. And this Brewster illustrates:

‘ When such his labours, such his sacred page,
As cedar’s juice should vindicate from age.’

These *tablets* were made of the *trunks of trees*; the use of them still exists, but in general they are made of other materials than wood. The same reason which led to prefer the *cedar* to other trees induced to write on *wax*, which is incorruptible from its nature. Men generally used it to write their testaments, in order the better to preserve them. Thus Juvenal says, *Ceras implere capaces*. This thin paste of wax was also used on tablets of wood, that it might more easily admit of erasure.

St. Isidore, of Seville, testifies, that the Greeks and Tuscans were the first who used wax to write on. They wrote with an iron bodkin, as they did on the other substances we have noticed. But the Romans having forbidden the use of this instrument, they substituted a *stylus* made of the bone of a bird, or other animal: so that their writings resembled engravings. They also employed *reeds* cut in the forms of *pens*.

Naudé observes, that when he was in Italy (about 1642) he saw some of those waxen tablets called Pu-

gillares, and others composed of the barks of trees, which the ancients employed in lieu of paper; which, he observes, was not then in use, for paper is composed of *linen*, and linen was not then known. *Hemp*, which is an herb, he adds, was known, but not used. Rabelais, who wrote about 1540, at the end of his third book, mentions it as a *new herb*, which had only been in use about a century; and in fact, in the reign of Charles VII (1470) *linen* made of hemp was so scarce, that it is said none but the queen was in possession of *two shifts*!

In the progress of time, the art of writing consisted in *painting* with different kinds of *ink*. This novel mode of writing occasioned them to invent other materials proper to receive their writing. They now chose the thin *peels* of certain *trees*, *plants*, and even the *skins of animals*, which were prepared for this purpose. The first place where they began to prepare these skins was *Pergamos*, in Asia. This is the origin of the Latin name from whence we have derived that of *parchment*. These skins are, however, better known amongst the authours of the purest Latin, under the name of *membrana*. They were so called, because of the membranes of animals, of which they were composed. The ancients had *parchments* of three different colours, white, yellow, and purple. At Rome white parchment was disliked, because it was more subject to be soiled than the others, and dazzled the eye. They generally wrote in letters of gold and silver on purple parchment. This custom continued in the early ages of the church; and there are yet extant written copies of the evangelists of this kind; of which specimens are preserved in the British Museum.

The Egyptians, on their side, employed for writing the *bark* of a *plant* or *reed*, called *papyrus*. Formerly, there grew great quantities of it on the sides of the Nile. It is this plant which has given the name to

our *paper*, although it is composed of linen or rags. The *Chinese* make their *paper* with *silk*. The use of *paper* is of great antiquity. It is what the ancient Latinists call *charta* or *chartæ*. The honour of this invention is due to the town of Memphis, in Egypt. Before the use of *parchment* and *paper* passed to the Romans, they contrived to use the thin peel which was found on trees, between the wood of these trees and their bark. This second skin, they called *liber*, from whence the Latin word *liber* a book, and we have derived the names of *library* and *librarian* in the European languages, and the French their *livre* for book. Anciently, instead of folding this bark, this parchment and paper, as we fold our's, they rolled it according as they wrote on it; and the Latin name which they gave these rolls, is passed into our languages, as well as the others. We say a *volume* or volumes, although our books are composed of pages cut, and bound together.

The ancients were still more curious than ourselves in having their books richly conditioned. Besides the tint of purple with which they tinged their vellum, and the liquid gold which they employed for their ink, they were solicitous to enrich with precious stones the covers of their books. In the early ages of the church, they painted on the outside commonly a dying Christ.

The following additional information, taken from Casley's catalogue of the MSS. in the king's library, is not less curious.

'Varro says, that palm leaves (or mallow leaves) were at first used for writing on; from whence the word began and continued to signify *the leaf* of a *book*, as well as of a tree or plant.

'That the ancients wrote or engraved on *brass*, is manifest from several instances: the laws of the twelve tables, and other monuments, were kept in the capitol, engraved on brass. The Romans and La-

cedemonians wrote to the Jews in tables of brass. There is a small fragment of writing on *bark*, near one thousand years old, in the Cottonian library; and there are still remaining a few old books in libraries abroad, said to be written on the Egyptian papyrus.

‘The art of making *paper* of cotton, was discovered in the eleventh century: the invention of making paper of linen rags, could not be long after.’ This observation differs from Naudé.

T H E E N D